A BRIEFE DISCOVRSE OF ROYALL MONARCHIE, AS OF THE BEST COMMON WEALE: VVherin the ſubiect may beholde the Sacred Maieſtie of the Princes moſt Royall Eſtate.

VVritten by CHARLES MERBVRY *Gentleman in duetifull Reuerence of her Maieſties moſt Princely Highneſſe.*

Wherunto is added by the ſame Gen. A Collection of Italian Prouerbes, In benefite of ſuch as are ſtudious of that language.

Imprinted at London by Thomas Vautrollier dwelling in the Blackefrieres, by Ludgate.

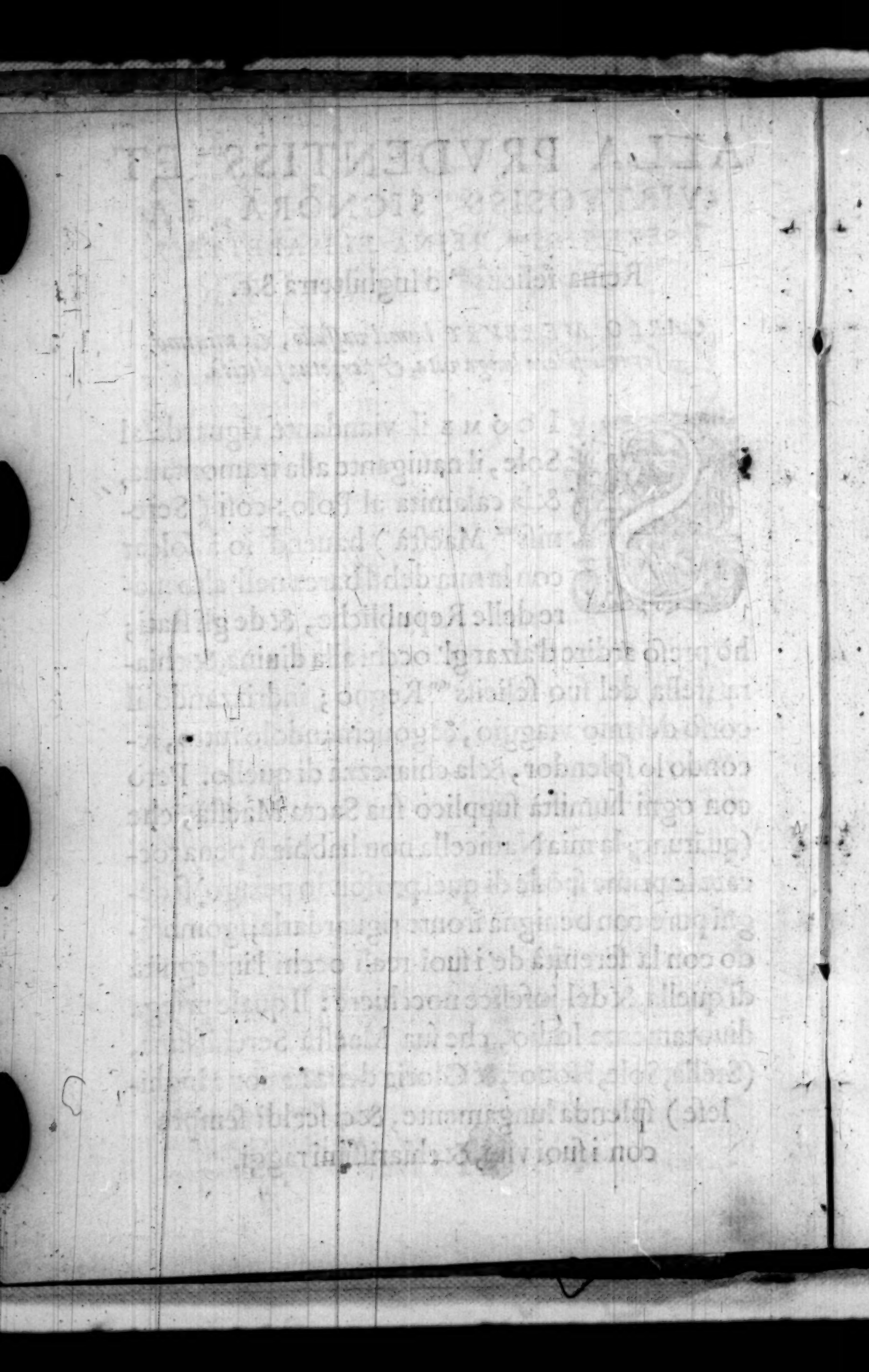
1581.

Imprinted at London by Thomas Vautrollier
dwelling in the Blackefriers by Ludgate.
1585.

ALLA PRVDENTISSma ET VIRTVOSISSma SIGNORA, LA SERENISSma REINA ELISABETTA, Reina felicisſma d'Inghilterra &c.

CARLO MERBVRY humil vaſſallo, & minimo ſeruo deſidera lunga vita, & perpetua felicità.

SI COME il viandante riguarda al Sole, il nauigante alla tramontana, & la calamita al Polo: coſi (Sereniſsma Maeſtà) hauend' io à ſolcar con la mia debil barca nell' alto mare delle Republiche, & de gli ſtati; hò preſo ardire d'alzar gl' occhi alla diuina, & chiara ſtella del ſuo felicisſmo Regno; indrizzando il corſo del mio viaggio, & gouernandolo tutto, ſecondo lo ſplendor, & la chiarezza di quello. Però con ogni humiltà ſupplico ſua Sacra Maeſtà, che (quãtunq; la mia Nauicella non habbia à pena toccate le prime ſpõde di quel profondo pelago) ſi degni pure con benigna fronte riguardarla; ſgombrãdo con la ſerenità de' i ſuoi reali occhi l'indegnità di quella, & del infelice nocchiere: Il quale priega diuotamente Iddio, che ſua Maeſtà Sereniſsima, (Stella, Sole, Honor, & Gloria della natione Inghileſe) ſplenda lungamente, & ci ſcaldi ſempre con i ſuoi viui, & chiariſſimi raggi.



TO THE READER.

I Had thought, vvhen shortly after my cõming from beyonde the Seas, I first entred into this boldnes of vvriting (prouoked thervnto for not loosing altogether the remembraunce of those fevv studies vvhich I had vsed in my late trauelles: enforced also by the vacantnesse of my time (as then attending in Courte vpon her Maiesties seruice:) and not a litle incouraged by the vertuous and learned companie of my good friende maister Henry Vnton, vvith vvhome I had both in the languages and in other good letters, vvherin he is rarely indued, daily conference:) I had thought I saye (vvhen moued vpon these good occasions I first tooke penne in hande) to haue onely, by calling some thinges to my remembraunce and by imparting them after vnto some fevv of my priuate Friendes, the better established therby my ovvne vnderstanding, and somevvhat also enriched and confirmed theirs: litle or nothing at all thinking that any such idle exercises of mine should euer come vnto the open sight, and light of the vvorlde. Vvherfore calling to minde hovv I had othervvhiles bestovved some time in Oxford (vnder the gouernement of my learned Tutor maister Doctor Humfry) in the studies of humanitie: and remembring also hovv I had lately taken some litle paines in seeing of Cities, and Countreyes, and obseruing their customes, and sundry sortes of Gouerne-

ment: I thought good to take such a kinde of enterprise in hande, as might best minister vnto me occasion to put those thinges in vse and practise, vvhich I had before time seene, and learned. Being minded therfore to reduce such my intent and purpose in Imitation of Aristotles Humane Philosophie into three seuerall partes, all tending vnto the iust consideration of a best and a most perfect common vveale (The fittest fielde me thought vvherin to runne at large my pretended course:) I beganne first vvith a morall treatice; vvherin after the maner of the saide Aristotle in his Ethickes, I shevved vvhat is the last Ende of a best Common vveale, applying vnto the same all such perfection of vertue, and humane felicitie, vvith all the complementes and ornamentes of externall good thinges belonging thervnto, as he did in his Moralles vnto his Summum, and ciuile bonum. A treatie, allthough not altogether to be dispised (as none such of that matter being to my knovvledge vvritten in this our English tongue:) yet because I desired not as then to bring my name in question vnto the vvorlde (hauing onely shevved such my indeuour vnto some fevv priuate friendes of mine) I laide the same a side, and proceeded vnto the seconde parte of my Institution, concerning the best forme and facion of a perfect Common vveale. VVherin, not follovving my former Guide in his bookes of Polletickes, but relying rather vpon the riper iudgement of later vvriters, and adding somevvhat also of myovvne small experience, gathered of my late studies, and trauailes: I tooke iust occasion to preferre Monarchie aboue all other kindes of Commõ vveales, and vnder the Royall mantell of the same to discouer a perfect shape of the best, and most happy state of gouernement. This Treatice both for the vvorthinesse of the matter, and for the good ende, and duetifull intent of the same,

as

as also for some other priuate causes of my ovvne; I thought good to preferre vnto a fevv honorable and vvorshipfull of my speciall Fauourers and freindes; nothing at all desiring that the same should any other vviſe be seene or layed open vnto the variable speeches, and censures of the vvorld. But being further incouraged since by some, vvhose iudgement I ought not to despice, and requested also by others, vvhome I vvould be loth any thing to denie, I haue novv taken this boldnesse to publish, and impart it vnto my Countrie: hoping, that though the handling therof be but rude, and simple, yet forasmuch as the matter tendeth vnto the honour, and duetifull reuerence of our most gracious Maistrisse (her Maesties Highnesse) you vvilbe as vvell contẽt to reade it, as I am vvilling to recommend it vnto you. I haue added also for the benefit of such young gentlemen, as are studious of th' Italian tongue, a Collection of Prouerbes, and sentences, the vvhich I gathered in diuers places of Italie, and out of sondry approued authors: some parte vvherof also I borrovved of my freinde maister Henry Vnton; *vnto vvhome, if you reape any commoditie therof, I praye you, that vvhat thankes you vvould bestovv vpon me, you vvill imparte them vnto him. Fare you vvell.*

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C. Merbvry.

HENRY VNTON,
to the vertuous Reader.

OVGHT not, can not, and therefore will not omit (prouoked by the worthineſſe of the matter, compelled by the faſt friendſhip of the Author (whome I haue long, and much loued,) and incouraged by my owne priuate knowledge of the Gentlemans Intent, and trauailes) to publiſh my priuate good liking, iudgement, and commendation of this booke: As, a teſtimoniall of my thankefull good will vnto him: A Seale of our vnfained friendſhip vnto others: and laſtly, a perfecte diſcharge, and ſatisfaction for my ſelfe. Which duely conſidered I haue burſt out into theſe few rude lines, not to th'Ende I am able to purchaſſe praiſe vnto th'Author, (Becauſe the leſſe can not authorize the greater) but that I may gaine commendation to my ſelfe, onely for ſhew of a thankefull, and well willing minde. Seeing therefore of neceſſitie I muſt needes ſpeake ſomewhat, this is my conceiued opinion: that, in this booke you ſhall feede your vnderſtanding with a moſt delicate and daintie foode, containing in it a ſweete ioyce, and rare Quinteſſence of the beſt framed *Monarchie*: wherby the poore of vnderſtanding in matters of ſtate may be enriched, and the riche of vnderſtanding ſomewhat therin the better confirmed: and all ſortes of men with an admiration of her *Maieſties* moſt Royall perſon, and perfect gouernement not a litle rauiſhed: wherunto th'Authors whole intent onely directeth it ſelfe. And albeit his Diſcourſe be but ſmall in quantitie, yet it exceedeth in qualitie. For that his writing is not obſcure, but cleere: not forced, but free: not roughe or harſhe, but ſmoothe, and pleaſaunt: not out of order, but well vnited, methodicall, briefe, full fraited with varietie of matter, and nothing at all affected: briefly it is not painted with any glorious colours, but naked, (like the truth,) and in all pointes it is like vnto him ſelfe: who coueteth rather to be in this his Countrey as a tree in a garden to beare fruite, then as a tree to make a ſhew and ſhadow onely. Imploye therefore (I beſeeche you) your leaſure, to reade with a purged iudgement this his rare Enterprice, and by your good, and iuſt commendation, rather ſeeke to ſpurre others to treade theſe his good ſteppes: then by your diſcommendation to clippe their winges, which elſe of them ſelues would make the like flight. Which if you doe, (as if you paye your ſelues with reaſon you muſt needes doe,) you may incourage both him and many others to be your Creditors hereafter for the like, or greater Enterpriſes.

Fare you well.

A DISCOVRS OF MONARCHIE AS OF THE BEST COMmon wealth: tending vnto the duitifull conſideration or rather admiration of a Royall Princes moſt highe, and happy Eſtate.

AS there is nothing more comfortable vnto all liuing creatures, then to ſee the light, and ſhining of the gladſome Sunne: So is there nothing more ioyful vnto all good ſubiectes, then to beholde the Glorie, and Maieſtie of their ſoueraigne Prince. If the Sunne intercepted with cloudes, and vapours, or by ſome other interpoſition preuẽted, ſendeth not forth his lightſome beames: The whole face of the Earth is couered (as we ſee it is in the night ſeaſon) with ſadneſſe, and blacke, and lothſome darkneſſe. Birdes keepe in their buſhes, ſnakes in their holes, men hide them ſelues

in their houſes. In like maner if the Princes Power be in any pointe impared, or the brightneſſe of his Royall Maieſtie any whitte eclipſed: the ſubiecte ſtraight doth feele the ſmarte, and want therof. The Trauailer is leſſe eſtemed abrode: the Courtier leſſe regarded at home: the Marchante leſſe priuileged in a farre countrey: the Noble man leſſe honored in his owne. For as the Moone, the Starres, and all inferiour lightes doe fetche their light from that great light (the life, and light of the worlde:) Euen ſo the proſperous eſtate of the ſubiectes, is deriued from the proſperitie of the Prince: their honour from his honour: their eſtimation from his eſtimation. So long as the Romane Empire flouriſhed, and retained his light, and brightneſſe, a Senator of ROME was thought any kinges compagnion: a Citizen, or ſouldier of ROME might haue trauailed ouer all the worlde without paying one pennie of taxe, or towle. And ſince the Dignitie of th'Empire was tranſlated into Germany: the Germanes alſo in moſt places haue like priuileges. At BOLOGNA (a famous Vniuerſitie of the Popes in Lombardie) they are not ſubiect vnto th'Inquiſition: At FLORENCE, SIENNA, PISA, (cheife

cities

cities of Tuſcane) they haue free libertie to carie their weapons, and in many places they pay no Impoſtes. So the Spagniard, becauſe his Prince is of great Power, and pretendeth many Titles: he chalengeth alſo many Prehemineces. If he may haue his will, he will ſit vppermoſt at the table whereſoeuer he commeth: and though he haue neither money in his purſe, nor good cloathes on his backe: yet becauſe his maiſter is kinge of Spaine, he wilbe SIGNOR DI CASTILIA: and ſtarue rather, then worke in any maner of way with his hands to get him a liuing. For truely I do not remember that I haue ſeene any Spagniard, (and yet I haue ſeene a great many both at MILAN, NAPLES, MESSINA, SYRACVSA, MALTA) euer to exerciſe out of his countrey any manuall occupation. But I haue founde him, either in the Gallies a ſouldier, or in the Cities in maner of a Gentleman: wheras th'Italian hauing loſt the light, and dignitie of his nation: (the Romane Empire) is contente on the Seas ſometimes to play the Mariner, and other whiles in the Cities to ſit dreſſing of ſilke: So the Fleminge becauſe his countrey ſeemeth of late yeares to be ouerſhadowed with a kinde of

darkeneſſe, (as wanting the foreſaid brightneſſe of Royall Maieſtie) he, as a man halfe in diſgrace, liueth abroade with leſſe reputation: and for the moſt parte vpon ſome bare, and handy-crafte occupation.

VVherefore it is no ſmall comforte vnto an Engliſh Gentleman, finding him ſelfe in a farre countrey, when he may boldly ſhew his face, and his forehead vnto any forren Nation: ſit ſide by ſide with the proudeſt Spagniard: cheek by cheeke with the ſtouteſt Germane: ſet foote to foote with the forewardeſt Frenchmã: knowing that his moſt Royall Prince (her Maieſties highneſſe) is no whitte ſubiecte, nor inferiour vnto any of theirs. But that ſhee may alſo (if ſhee plaiſe) chalenge the ſuperioritie both ouer ſome of them, and ouer many other kinges, and Princes more. As maiſter DEE hath very learnedly of late (in certaine tables by him collected out of ſundry auncient, and approued writers) ſhewed vnto her Maieſtie, that ſhee may iuſtly call her ſelfe LADY, and EMPERES of all the Northe Ilandes.

The which kindes of titles, and dignities, although they be not altogether to be neglected, (For they may in conuenient time miniſter iuſt occa-

occaſion vnto the Prince to inlarge his dominions:) yet becauſe they are but as Lanternes without light, or lightes without warmth, as flowers without fruite, and bloſſomes without ſubſtance, or certaintie: they are neither ſo highly to be regarded, nor ſo tenderly to be cheriſhed, as thoſe Royalties, and dignities, which I intende (where occaſiō ſhalbe offered) to commend vnto the excellencie of ROYALL MONARCHIE, as neceſſarie vnto the framing, and faſhioning of a beſt, and a moſt perfect common weale: The skope, and marke whervnto tendeth the ſpeciall purpoſe of this preſente diſcourſe. For, as in a morall Treatice I haue done my indeuour to ſhew what is the principall, and laſt ende of the beſt common weale: So doe I deſire in this ciuill diſcourſe to declare, what is the beſt forme, and faſhion of the ſame: And thirdly (when time ſhall ſerue) to ſpeake of the diſcipline, and maner of gouuernement wherwith ſhee may beſt direct her ſelfe vnto the obteining of the ſaide her laſt ende and perfection.

Diſcourſes (I confeſſe) more fit for them that are continually conuerſante in the skoole of good learning, or for ſuch, as tredde the pathe

of publicke affaires, then for him that followeth no ſuch profeſſion: Yet ſeeing that I proceede not therin by waye of rules and preceptes: As CICERO, ARISTOTLE, and PLATO did in their common weales, (*Che non vanno ſi alte l'ale mie,*) but by the way of reaſoning, and of diſcourſe, not preſuming to teache any (thinking my ſelfe skante worthy to learne of thoſe vnto whoſe excellent handes theſe lines may happely come) but meaning onely to put the learned reader in minde of that, which he already knoweth; and if by chaunce there ſhall be any thing new therin, and not in this our natiue language before time written, humbly to recommend the ſame vnto his courteous correction: I hope, my modeſte meaning will helpe to excuſe the boldneſſe of my enterpriſe, and the courteſie of the reader will vouchſafe to regarde more the good wil, and th'indeuour: then the ſimple skill, and youngneſſe of the writer.

The maner of proceeding of the Author.

But for to come vnto our preſent Inſtitution: I will firſt (becauſe there are diuers kindes of common weales, and diuers opinions therof according vnto the diuerſitie of mens affections:) before I ſpeake of the maner, and forme of the beſt common weale: ſhew in generall, what

The order obſerued by the author.

what a common weale is: how many ſpeciall kindes of common weales there are: and wherin they differre one from an other. A common weale therefore is, An order of gouernement obſerued in a citie, or in a countrey, as touching the Magiſtrates that beare rule therin: eſpecially concerning that Magiſtrate, which hath higheſt authoritie, and is the principall. The ſupreme, or principal Magiſtrate we meane him, who ruleth all vniuerſally: from whome is deriued, & vpon whome dependeth the power, and authoritie of all inferiour offices, and orders: As in a popular Eſtate, the people: In a kingdome, the Prince. Of commõ weales ſome are good, and iuſte, which tende onely vnto th'aduauncement of the publicke profit. Others are ill, and wicked, tending altogether vnto their owne priuate commoditie, and not vnto the benefit of their countrey. Of good common weales there be three kindes. The firſt is, wheras a number of good men, and men of reaſonable wealth, doe iointly beare rule together, procuring by all good meanes they can, the weale of their countrey: the which is called by the generall name of common weale: (in Latine *Reſpublica*) ſuch as was vſed in SPAR-

What a cõmon weale is.

How many kindes of common weales there are.

What is Reſpublica.

TA, and is now in GENOA, and in LVCCA.

An other is, when the gouernemente of the whole is committed vnto the handes of a few of the best, and choiseste persones, such as indeuour to imploye the same vnto the benefitte of those, which are vnder them: The which in the Greeke tongue, is called Αριστοκρατια: An Estate of the best, or a gouernement of the states: wherof the common weale of VENICE is at this daye the onely Phenix. The third is that which we call a kingdome, the greekes Μοναρχια: wheras one onely ruleth, and hath soueranitie: directing such his gouernement (next vnto the glorie of God,) vnto the prosperous, and happy estate of his subiectes. Examples wherof, though in these dayes of ours there seeme to be many: (all nations of the worlde almost, hauing receiued this kinde of gouernement) yet we neede not seeke any farther then our owne natiue countrey for a most liuely, and perfecte paterne of the same. And these be the three good common weales, deuised for the maintenaunce of mankinde, established for th'aduancement of iustice; and generally receiued, and imbraced for the prosperitie of cities, and countreys.

What is Αριστοκρατια.

What is Monarchie.

Now

Now there are as many ill common weales, cleane contrarie vnto these, being in deede nothing else, but the corruptions, and destructiõs, into the which the good common weales doe fall: when they doe alter from the maner, and forme wherin they were first instituted. The first is, when the multitude of the common people, and of the baser sorte, (as of handy-craftes men, and such other) haue the maneging of publicke affaires: vsing, or rather abusing such their authoritie vnto th'oppressing of the nobilitie, and aduauncing of the cõmonaltie: fauoring alwayes those, that are of poorest, and meanest condition at their owne foolish fancie, without all order, or discretion. This corrupte, and confuse kinde of gouernemente is called in Greeke δημοκρατια, A state popular: such as was in ROME: when the Tribunes preuailed against the Consulls: and as was in FLORENCE after th'expulsing of PIERRO DE' MEDICI. The second is, where a few of the richest, and of the mightiest, because of their great power, and possessions doe carie all the swaye, seeking onely their owne profit, and not the furtherance of the common weale. The which is called in Greeke ολιγαρχια: such as was

What is Democratie.

What is Oligarchie.

in FLORENCE in the yeare 1494: when CHARLES the eighte of France ouerranne Italie subduyng NAPLES: and as was in SIENA in time of the PETRVCCII: and in GENOA in time of the ADORNI, and FREGOSI. The thirde is called TYRANNIE, wheras one onely ruleth at his owne luste, and pleasure, and all for his owne aduauntage: without hauing any regarde vnto the good, or ill estate of his subiectes. As DIONYSIVS did in SIRACVSA: NERO, COMMODVS, CARRACALLA did in ROME: The greate Signori doth in Turkie: and as king VORTIGERNE in the yeare 447. did here in Englande: who for to mainteine his Tyrannie called in the Saxons, and they to stablish their new power: oppressed the Britons: dryuing them into a corner of the Iland, brenning, and spoiling their countrey: wheras VVILLIAM the Conquerour (a Prince of more Iustice) forbad (at his first arriuall here) his souldiers to hurte, or spoile any Englishman: saying that it should be a great sinne, and follie for him to spoile that people: which ere many dayes after were like to be his subiectes. VVherby we may see, that all good common weales haue alwayes an especiall care, and tenderneste

What is Tyrannie.

derneſſe ouer the ſubiectes, as good fathers haue ouer their children: And the corrupted, and vſurped gouernmentes (like vnto vnnaturall mothers) haue no regarde, but of their owne luſtes, and licenciouſneſſe.

But to ſpeake more particularly of the differences betwene good and ill common weales: VVe finde that a common weale commonly ſo called, (and taken in good parte) is content with a meane eſtate, neither enuying others, becauſe ſhe wanteth not her ſelfe, neither enuyed of any, becauſe ſhe doth not poſſeſſe any great aboundance of wealth. (I meane in priuate mens handes:) ſhe is obediente vnto the lawes, not inſolent in her magiſtrates: ſhe is not of ſo vile, and baſe minde: as to ſuffer her ſelfe to be choked with bribes, or corrupted with couetouſneſſe. But the Signorie of the mechanicall people, (called DEMOCRATIA) is alwayes in confuſion: ſhe enuyeth the riche, and malliceth the mightie, ſeeking how to betraye the nobilitie: ſhe is of ſo baſe, and vile condition: as ſhe can not applie her ſelfe vnto any kinde of good gouernement: ſhe is ignorant of all thinges: and yet ſhe thinketh to know euery thing: In few wordes ſhe is no bet-

The difference betwene Reſpublica, & Democratia.

ter then an vniuersall confusion, a horrible monster of many heddes without reason, & a tempestuous Sea tossed with boysterous windes in euery place & at euery season. Betwene the gouernement of the best, and that of the mightiest, there is this difference. Those of the best haue no other ende prefixed vnto them, but vertue and honestie: They refuse no trauaile, or paines for the benefit of such, as are committed vnto their charge: they loue and cherish the poore people, procuring to make them liue in good, and plentifull estate, defending them also from being iniured of mightier, and richer then they: and aboue all thinges they seeke to traine vp their citizens, and subiectes: as they would doe their owne proper children, vnder a continuall discipline of vertue, and good education. These of the mightiest, studie onely how to pull from their subiectes all the wealth vnto them selues: by laying intollerable taxes, and tributes vpon them: All profites, honors, pleasures, and commodities they thinke to be due vnto them onely: All charges, labours, troubles, and dangers postinge ouer vppon the people, whome neuertheless they hate deadly: inuenting by all meanes how to intrappe them, and that with all

The difference betwene Aristocratie, and Oligarchie.

kind of insolencie. Betwene a good Kinge, and a Tyrante there is this difference. The one is courteous, mercifull, endewed with all vertue: the other is hautie, and cruell, defiled with all vice. The one embraceth equitie, and iustice: the other treadeth both Gods lawe, and mans lawe vnder his feete. The one hath his minde, and all his care vpon the health, and wealth of his subiectes: th'other estemeth his owne pleasure more then their profit, his owne wealth, more then their good willes. The good Kinge taketh pleasure to be freely aduertised, and wisely reprehended when he doth amisse: the Tyrante can abide nothing worse, then a graue, free spoken, and a vertuous man. The good Kinge punisheth publicke iniuries, and pardoneth those which are done vnto him selfe: the Tyrante reuengeth most cruelly his owne iniuries, neglecting those, which are done vnto others. The good King hath an especiall regarde vnto the honour, and good name of chaste matrones: the Tyrant triumpheth in abusing, and shaming of them. The good Kinge deliteth to be seene, and otherwhiles hard of his subiectes: the Tyrant hideth him selfe from them, as from his enemies. The good Kinge loueth his people

The difference betwene Monarchis, & Tyrannie.

and is beloued of them againe: the Tyrant neither loueth them, that are like vnto himselfe fearing lest they being as wicked as he, will be ready to betray him for euery light cause, & he hateth, and pursueth all those that haue any valor, or vertue in them: as men, whome he knoweth to be by nature contrarie, and enemies vnto his tyrannie. Againe the one chargeth his people as litle as he can, and but vpon publicke honorable and necessarie occasions: the other gnaweth the bones, and sucketh out the very blood, and marowe of them with vnlawfull taxes, towles, and confiscations: The one maketh choise of the best, and most sufficient persones about him to imploye in the publicke affaires: the other imployeth none but ruffianes, and cutthrotes: such as he may best serue his owne turne withall: The one vseth the assured fayth and forces of his owne subiectes, in time of warre against his enemies: the other calleth in forreine nations whome he can not safely trust: (as Lodoviko Sforza duke of Milane did) to warre against his owne contreymen: The one hath no garde, nor garrison but of his owne naturall people: the other but of strangers: The one liueth in assured hope, merrie,

voide

voide of ſuſpition, alwayes enioying the ſweete rewarde of his vpright conſcience: the other hath the pointe of a ſworde hanging ouer his head: alwayes languiſhing in continuall feare: The one looketh for euerlaſting ioye: the other can hardly eſcape euerlaſting paine: The one is honored in his life time, and wiſhed for after his death: the other is hated in his life time, and torne in peeces, after he is deade: ſo that liuing, and dying he is in a continuall hell of all miſerie. VVherefore as the gouernement of a Tyrant is of all other the moſt odious, and of the three ill common weales the worſt: So is a Lawefull kingdome of the three good the beſt, the happieſt, and that which I deſire to preferre in this my Treatice before all other: Not ledde therunto onely by bonde of duetie, as ſubiecte, and ſeruant vnto ſo worthy a Prince: Nor moued by affection onely, as borne in ſo quiet, and proſperous eſtate of countrey: But moued, ledde, and drawen by force of good reaſon, grounded vpon the naturall excellencie, and excellent properties therof: as it ſhall at large appeare: after that I haue firſt ſhewed of what eſpeciall kinde and qualitie this beſt common weale of kindome is.

VVhich is the beſt common weale.

Sundry kindes of Monarchies.

For there are diuers kindes of kingdomes, according vnto the diuersitie of countryes, and of their lawes, and customes: though all good, & lawfull, yet not all of like excellencie: though all pertakers of soueranitie, yet not all in equall proportion: though of like nature, and essence, yet differing accidētally. For some kingdomes go by gifte, as IVBA was by OCTAVIVS, made of a slaue kinge of NVMIDIA (now called Barbarie:) and as the kingdomes of NAPLES, and SICILE were giuen first vnto CHARLES Earle of Prouence in the yeare 1266. and after vnto LEWIS the first Duke of Anioue brother vnto the french kinge CHARLES the fifth, (surnamed the wise:) and as some haue written that VVILLIAM the Conquerour by the gifte of his Nephew kinge EDWARD sonne of king EGELRED pretended, and attained vnto the Crowne of England. Others are lefte by will of testament, as CHARLES Nephew, and heire vnto RENALD Duke of Anioue bequethed all his estates, and dominions vnto the french kinge LEWIS the leuenth. Some descende by the vertue of a Lawe, as the Realme of Fraunce in practise of late descentes doth by the Lawe which they call SALICKE. Others goe by adoption,

Kingdomes by Gifte.

Kingdomes by Testamente.

Kingdomes by Customes.

doption, as EGEVS kinge of ATHENES adopted THESEVS: MICIPSA kinge of the Numidians adopted IVGVRTHA: SCIPIO th'elder adopted the ſonne of PAVLVS ÆMILIVS: CÆSAR the dictator, his Nephew: AVGVSTVS th'Emperor, adopted TIBERIVS: CLAVDIVS, NERO: NERVA, TRAIAN: TRAIAN, ADRIAN, who after adopted ANTONINVS (ſurnamed the Pityfull:) & ſo were ÆLIVS VERVS, and MARCVS AVRELIVS alſo adopted vnto th'Empire. Likewiſe of late yeares ANNE, and IANE Queenes of NAPLES, and SICILLE adopted LEWIS, aud RENALTE Duke of Anioue: and in the yeare 1408. MARGARIT Queene of Demnarke, and Swethlande adopted HENRY Duke of Pomerane for their heires, and ſucceſſours in all their dominitions. So in king HENRY the fifth of England byſide the intereſt of his auncеſters, and his owne intereſt vnto the Crowne of France was added an adoption by his father in law the french kinge CHARLES the ſixte. Some kingdomes are tranſlated from one to an other by lotte, or chaunce of fortune: as it happened vnto DARIVS one of the ſeuen Lordes of PERSIA, who was made kinge, becauſe his horſe firſt neyed.

Kingdomes by Adoptiõ.

Kingdomes by Lotte.

Kingdomes by Pollicie. Some estates are gotten by Pollicie, as in olde time CECROPES, HIERON, GELON, PISISTRATVS gotte theirs: and as of later yeares COSMVS of MEDICES added the state of SIENNA vnto his Dukedome of FLORENCE.

Kingdomes by Cõqueſt. A number of kingdomes also are gotten by conqueste: As FERDINAND of ARAGON the first king of Spaine got the kingdomes of NAPLES, NAVARRA, SICILE: and after him his daughters sonne CHARLES the fifte, got the kingdome of THVNES, the dukedome of MILAN, the Soueranitie of Artois, and Flanders.

Kingdomes by Election. Others go by Election, as the kingdome of POLONIA doth. And of this kinde there are diuers sortes: For some are chosen kinges for their Nobleneſſe of birthe: As CAMPSON kinge of Caramania, was by the Mammelucs chosen for their SOVLDANE: the Vycountes of ANGLERIE were for their noble birth made Lordes of MILANE: Some for their Iustice, as NVMA POMPILIVS was by the Romaines: Some for their olde age, as the auncient ARABIANS did chooſe alwayes the eldest: Some for their great possessions, and mightie power: As HARAVLDE (sonne to GOODWINNE Earle of Kente) was after the death of kinge

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EDWARD (ſurnamed the Sainte becauſe of the good, and wholeſome lawes, which he in this our countrey inſtituted) choſen the laſt SAXON kinge in Englande: Some for their ſtrenght of body: as MAXIMINVS: Others for their beautie, as HELIOGABALVS: Others for their greatneſſe, and tallneſſe of ſtature, As they were wonte to doe in ÆTHIOPIA. All which are kindes of kingdomes, and they may be good, and lawfull, according as they are well and lawfully vſed: But they are not of that excellencie which is required in our beſt kingdome. For there is yet an other kinde farre more excellent, then any of them, more commendable, more ſure, leſſe ſubiect to corruptiõ, more capable of perfection. VVhich is when a kingdome deſcendeth by right of Succeſſion vnto the next of the blood royall. In the which point we are cõtent to ſwarue from him, whom hitherto in the waye of Philoſophie we haue moſt followed: who was of opinion that kinges were rather to be choſen, calling them people Barbarous, which did take their kinges by way of Succeſſion: preferring therefore the Carthaginians before the Lacedemonians, becauſe theſe receiued their kinges by Succeſſion, thoſe

Which is the beſt kinde of Kingdome.

That Succeſſion is to be preferred before Election.

by Election. But perhappes ARISTOTLE would haue differed herein from himselfe: if he had liued a litle longer for to haue sene how the MONARCHIE of Macedone (hauing continued fiue hundreth yeares from the father vnto the sonne in the right Line of HERCVLES) was after for want of Royall and Lineall Succession brought vnto vtter confusion. Or if he had liued in these dayes of ours, to haue seene how kingdomes goe now, how they florish, how amplie they distede them selues, he would (doubtlesse) haue changed his opinion, and neuer haue called Barbarous so many goodly countryes, and so diuers sondry sortes of nations: both of ASIA (as the Persians, Medians, Parthenians, Turkes, Tartarres, Arabians:) of AFRICA (the Æthiopians, Barbarians, Numidians:) of EVROPE, (England, Scotland, Fraunce, Spaine, Naples, Sicile,) preferring before all th'afore saide riche and florishing Estates a few colde countryes of Polonia, Demnarke, and Swethland: because these haue their kinges by Election, those by Succession. But he neuer needed for to haue liued so long for this matter. For if he would but haue looked backe with an indifferent eye into his owne

coun-

countrey of Greece (the which he commended to be so ciuill) he should haue found, that th'Athenians, Lacedemonians, Sicyonians, Corinthians, Thebanes, Epirotes, Macedonians, for the space of sixe hundreth yeares neuer had any other gouernement, but of kinges, and those by the right, and lawfull waye of Succession: vntill such time, as ambition, pride, and priuate Interest blinded their vnderstanding, and made them change their kingdomes into DEMOCRATIES, and ARISTOCRATIES misterming the same by the false name of libertie. The like may be said of the auncient Toscanes, and of the olde Latines, who many hundreth yeares before the building of ROME had their kinges, and gouernours descending lineally one vnto an other. As we reade that ÆNEAS by the right of his wife succeded vnto LATINVS: TIBERIVS (of whome the riuer of Teuer or Tyber which runneth by ROME was so named) vnto ÆNEAS: and so forth vntill the kingdome came to ROMVLVS by the waye of his mother RHEA (daughter to NVMITOR. and Neece to AMVLIVS kinges of the Latines.) VVhereby we maye gather that in those dayes neither Election was vsed, nor yet any excep-

tion made of kinde or Gender. But some man will say. O how happy is that coũtrey, where the estates of the people do make choise of a iust, and righteous Prince, who feareth God aboue all thinges, honoreth vertue, oppresseth vice, giueth rewarde vnto the good, and punishment vnto the wicked, that hateth flatterers, keepeth his fayth, and his promisse, banisheth out of his Courte the Inuentours of new exactions, reuengeth the iniuries that are done vnto others, & forgiueth those that are done vnto him selfe. These are faire speeches, and they seeme to cary with them great good apparences. *Sed latet anguis in herba*, they shew not *id manticæ quod in tergo est*. But as we are wonte to carie alwayes two sachelles about vs, one before, to put other mens faultes in, and an other behinde, wherin to hide our owne: So they make no mention of the daungers, and discommodities which are incident vnto such kinde of Elections. As what a monsterous Inconuenience is that when *Sede vacante*, after the Prince is deade, and before a new can be chosen, the whole state remaineth in a very ANARCHIE, without kinge, or any kinde of gouernement, like a shippe without a Pilote in hazarde to be cast awaye with euery winde:

What Incõueniences do proceede from Elections.

winde: Then may you ſee all lewdneſſe, and licentiouſneſſe ſet at libertie: Theeues robbe by the highe way ſide without puniſhment, Murderers commit their treaſons without controllment. For the firſt thing that is done *Sede vacante* is to breake open the priſons, kill the iaylors, reuenge iniuries, oppreſſe the poore with all inſolent, and vniuſt meanes. As we reade that the MAMMELVCS were wont to doe ſacking, and ſpoiling the poore people of EGYPTE whileſt their SOVLDANE was a chooſing. And this Impunitie of vice for the moſt parte laſteth vntill ſuch time, as the ELECTORS doe fall to agreement: which happeneth not ſome times in a yeare or twaine, otherwhiles not in tenne. The Empire of Germanie laie voide 18. yeares together after the death of th'Emperor VVILLIAM Earle of Holande: The Sea of ROME after the death of CLEMENT the fifte remained two yeares, and a halfe without any Pope: after NICHOLAS the third three yeares: after Pope IOHN fiue yeares: and ſometimes the Sea hath bene vacant tenne yeares together. In all the which time a Romane coulde not ſtirre out of his dores without daunger: a ſtranger could not trauaile on the highe wayes without perill

of his life. And at this daye there are so many FVORVSCITI vpon the borders, as that no man will ryde betwene ROME, and NAPLES without the PROCACCIO, and 40. or 50. horse in his companie: VVheras in euery other parte of ITALIE that I haue bene in (and I haue bene in the most parte,) a man may ryde safly with his purse in the palme of his hande. But you will saye, that there may be therefore in time of vacation, A gouernour apointed to administer Iustice, and to punish vice: So shall all this tempestuous Sea be quieted, & all those mischiefes remedied. I graunt well: but yet with a greater mischiefe. For if the gouernement be committed vnto one only with absolute power, and authoritie to rule, and commaunde vntill the Prince be elected: let me aske you, who shall lette such a one, as hath the lawe in his owne handes to make him selfe if he liste of a gouernour a king: as GOSTAVVS father vnto IOHN kinge of Swethlande did. If he haue Legions of souldiers at his commaundement, who shall let him from making him selfe of a Consull for a time, a Dictator for euer: as IVLIVS CÆSAR did. Againe if the gouernement be laide during th'Election vpon sundry persones, as it is

How daungerous a gouernour is, Sede vacante.

now

now vſed in POLONIA, and as it was wonte to be ſome times in ROME: The daunger is no leſſe, leſt the mightieſt of them, that haue ſuch power laie not handes vpon the Fortreſſes, and ſtrongeſt holdes of the Countrey: As POMPEIO COLONNA, and ANTONIO SAVELLA did, who in the like caſe ſeazed vpon the CAMPIDOLLE, crying vnto the people of ROME, Libertie, Libertie. So we ſee that the woundes are well nighe incurable, which ſuch countries receiue at the death of their Princes: The paines are no leſſe, and the daungers as great, or greater, which they ſuſtaine in chooſing of their new kinges. As what a worlde of trouble was that of late yeares in the kingdome of POLONIA about th'Election, when the Pollackes were faine to ſende into Fraunce (ſo many miles, thorough ſo many countryes) for the Duke of Anioue (now HENRY the third of Fraunce) to be their king: and what ſucceſſe all their paines, and trauailes had who knoweth it not? Did not the Duke ſo ſoone, as his brother CHARLES dyed, & that a greater kingdome fell vnto him, leaue them, and retourne into his owne countrey: (as right and reaſon would, that a man ſhould be more carefull of his owne Nation,

Troubles and daungers incidente vnto Elections.

then of strangers.) And the like did LODOVIKE kinge of Hungarie before him, who being chosen, and crowned kinge of Polonia, retourned straight after into his owne countrey: leauing a Lieftenante behinde him to gouerne the Polonians withall. A thing odious vnto men of valour, and greuous vnto all free people: when they can not see the face, and countenance of their Soueraine Prince: but must be controlled with the pride, and ouerlayed with the couetuousnesse of inferiour Magistrates. The which burden how vnwillingly it is borne MILAN, NAPLES, SIENA, SICILE, and FLANDERS to their cost, and paine haue knowen.

But let vs imagine that a Prince, hauing two kingdomes, one by succession, an other by Election, and being lothe to leaue either of them, will make what shifte he can to be personally residente vpon them both: (the which he can hardly doe, excepte they be very neere adioyning one to the other:) who doubteth then, but that he will make (if he can) one kingdome of them both, or of both kingdomes one MONARCHIE. As CHARLES the fifth, would haue done with the countryes of Germanie, hauing brought his sonne PHILIPPE, purposely into

those

thoſe partes, for to haue made him king of the Germanes, if the french kinge HENRY the firſt had not by aiding of them, diſtourned him from that his pretended and commenced courſe. But though th'Emperour was of that his purpoſe ſo diſapointed, and could not be ſuffred to vnite the countryes of Germany vnto his other kingdomes: yet it is well knowen, that he loſt not all the benefitte of his Election, nor all his labour, and time in vaine, which he beſtowed in thoſe partes. But ſo long as he liued, and ſate in the ſeat of th'Empire, their are many that can yet remember, how he made his Harueſt of them, and rept what commodities he could of the ſaid countryes, drawing forth of them from time to time, both men, money, and Munition to ſerue his other priuate purpoſes withall. As in his Italian warres againſt the French king FRANCES the firſt he had at one time vnder the conducte of CHARLES of BORBONE his Lieftenant 18. thouſand at the leſt of the Dutch Nation: By meanes of whome, and of a few Spagniardes more, he droue the French men out of all their poſſeſſions in Lombardie, he impatroned him ſelfe of the Dukedome of MILANE: he impropriated to his one vſes the Ci-

ties of PARMA, and PIACENZA: he altered for his owne aduantage the states of FLORENCE, SIENA, and of GENOVA: he sacked ROME: and in briefe, by meanes of the Germaines he subdued and brought all Italie vnder his yoke. In like maner when he went to ALGIERS (An enterprise which could no kinde of waye benefit the Germaine Nation, no nor yet any whit the Estate of Christendome, but tending altogether vnto the benefit, and aduancement of his owne countryes of Spaine) he vsed not onely the bodies, but the goods, and substance also of the Germaines: causing them by waye of a Counsell or Diette (which he called purposely to the same end) to contribute vnto the charges of that his glorious voiage. He was therefore a Prince, if you regarde the greatnesse of his minde, the hautinesse of his Enterprises, the number of his victories, the hugenesse of his possessions, his valour, his wisedome, and his temperance, he was (I say) a Prince most worthie, of that fame, and great name, which he caried in the mouth, and th'opiniō of the world. But if you looke into his doinges, and whereto they tended, you shall finde, (and I haue heard an honorable personage that knew him well,

Glorious in the setting forth therof, though not in the sequelle, & successe of the same.

well, and moſt of his proceedinges, affirme the ſame) that he was the leſt beneficiall Emperour vnto the common weale of Chriſtendome, and the moſt hard, and heauy Prince vnto the ſtates of Germanie, of a great many others, that went before him, and of any that as yet are come after him. For it appeareth that he directed all his actions vnto the ſtabliſhing, and ſtengthning of thoſe Eſtates onely, which he knew ſhould neceſſarily deſcend vnto his lawfull and lyneall heyres after him, litle or nothing regarding the ſucceſſion of them, which were to be elected at the will and pleaſure of others. VVherefore as he fetched both men, and money out of Germanie, for to ſerue his other tournes withall abroade: ſo tooke he from thence alſo (A thing which I my ſelfe haue hard much lamented by the Germaines) the beſt parte of all their Munition: As out of VVITTEMBOVRGE (a citie of the Duke of SAXON) he tooke two hundreth and twentie peeces of great Ordinance: a hundreth out of GOTTA: from the LANGRAVE alſo he had 200. peeces: and out of STRAVSBOVRGH, he tooke all the beſt, that they had: Sending thereof 50. peeces vnto NAPLES, other 50. to MILANE, and 400. into

FLANDRES: he did the like alſo with many other their Dutche Commodities, tranſporting them, either into SPAINE, or into his countries of AVSTRICH, for to inlarge, and make riche his owne houſe and poſteritie withall. And this is a thing common vnto all elected Princes (that haue Eſtate but for terme of Life) careleſly to cõſume the Treaſores of the countrey, diſſipating the publicke demaines, and conuerting them into priuate mens handes, either of their owne fauorites, or of their kinſefolkes. As of the Cities, and Prouinces belonging vnto the Sea of ROME, the Popes haue made awaye almoſt the one halfe for the aduauncement of their owne priuate houſes. Pope SIXTVS the fourth of that Name, after the death of GVIDIBALDO DE MONTEFELTRO Duke of VRBYNE, procured the dukedome vnto his kinſeman de ROVERE. The which dukedome (not long after) Pope LEO the tenth, tranſlated from FRANCESCO MARIA DE ROVERE vnto his Nephew LORENZO DE' MEDICI. Pope ALEXANDER the ſixte gaue REGIO, and MODENA (two good Townes in Italie) in dowrie with his daughter vnto ALFONSO Duke of FERRARA. CLE-

How countryes are impouerished by Princes elected.

MENT

MENT the ſeuenth, aduanced his Nephew ALEXANDRO vnto the Dukedome of Florence. And PAVLVS tertius the Romane exalted his houſe of FARNESE vnto the Dukedome of PARMA, and PIACENZA: All which Eſtates were either conueyed out of the Eccleſiaſticall Monarchie, or by the meanes, and charge therof procured. As GVICCIARDINE in his ſtorie of the warres of ITALIE reporteth that the forenamed LEO the tenth, what with warring againſt the duke of VRBYNE, and with mainteining the coſtlineſſe of his ſiſter MAGDALENA, and his owne pride, and prodigalitie, he left the Church worſe by 40. thouſand Ducates a yeare, then he found it: beſides the iewells, and ornamentes of the pontificall treaſor, which he engaged. In the like maner all Temporall Princes (I meane ſuch as are elected) when they ſee that they can not leaue their eſtates vnto their Children, they ſeeke by ſale, or by gifte to make the beſt commoditie of them during their owne liues. As RODVLPHVS th'Emperour for a ſumme of money exempted all the Cities of TOSCANE out of the ſubiection of th'Empire. And ROBERT OF BAVIER gaue three Imperiall cities at one time vnto his ſonne

FREDERIKE, he gaue also the Liberties vnto NVRENBOVRGE. As OTHO the third did vnto ISNE. LODOWIKE of BAVIER did the like vnto the citie of EGRE. HENRY the first soulde what he coulde, whereby th'Empire was brought so low, as that CHARLES duke of Burgony was able to make warre against the whole bodie of the same. If then an Italian will not sticke to weaken the Popedome, (the pride and strength of his Nation:) nor a Germaine to deminish the power of th'Empire, (a Dignitie which the Germanes pretende to be dewe, and proper vnto them onely:) Much lesse may we thinke that a Hungarian will obserue any more respecte in Polonia, being chosen vnto that kingdome: or a Spagniarde vse any more courtesy in Italy, being elected vnto the Popedome: But rather it is to be thought that they, seeing them selues called by this vnorderly way of Election vnto new gouernmentes, will seeke for the better stablishing of the same, to alter in what they can the state, and course of the countryes, whervnto they are so called: tourning their lawes, into theirs: their customes, into theirs: their Religion, into their owne Religion. For commonly we see that all men are of that

nature

nature to thinke alwayes their owne religion beſt, their owne cuſtomes commẽdableſt, their owne lawes ſoundeſt: deſiring to bring and induce al others vnto the ſame lawes, cuſtomes, & religiõ that they them ſelues are of. The Turke would haue all his people to acknowledge MAHOMET: The kinge of Spaine all his ſubiectes to holde with the POPE: The Greekes thought all other nations barbarous in reſpecte of them ſelues. The Italians likewiſe in theſe dayes are not aſhamed to call all *Oltramontani* (vs that are on this ſide the Alpes) *barbari*, as though none knew what Ciuilitie mente but they. The Venetians will ſay, when they heare a man ſpeake in a language which they vnderſtand not, *Mo! parlate Chriſtiano*, as though no language were good or chriſtianlike but theirs. So, VVILLIAM the Conquerour ſought to ſurpreſſe, and extinguiſh our Engliſh ſpeeche, commaunding all our lawes to be writtẽ in his owne language, as it appeareth alſo by the termes of our paſtimes (of hawking, hunting, karding, dycing, Tennis, and ſuch like,) which for the moſt parte doe yet remaine in the NORMANE tongue. VVherfore it is euident that all elected Princes, which come out of forreine Countryes (in the

maner as we here meane (to the ende to rule, and raigne onely, and not for loue, alliance, or freindſhip ſake) will in what lyeth in them, both for their greater glorie, & for the better ſtrength of their Eſtates, ſeeke to change the Religion, lawes, cuſtomes, and language of the places whervnto they are ſo elected. But you will ſay, that your meaning is not to fetch your Prince ſo farre of, but to haue him neerer home euen of the ſame countrey, wherof he is to reigne: becauſe you will be ſure that he ſhall neither change cuſtomes, not bring in any language. You ſay well, but let me aſke then: who ſhall haue the chooſing of him there at home in his owne countrey? If the common people chooſe him, you may looke for nothing elſe, but factions, ſeditions (*Tot capita, tot ſententiæ*) ſo many men, ſo many kinges. If he be choſen by the Souldiers, as the Emperours were otherwhiles of ROME, then ſhall he not be allowed of by the Senatours: if elected by the Senatours: then can he not be receiued of the Souldiers. VVhich inconueniences being of later yeares better wayed of by the wiſer, It was thought expedient, that the Election of th'Empire ſhould be reduced vnto a certaine number

ber of ſeuen Princes (who, becauſe the Pope as then GREGORIE the fifth, was a SAXON borne were all appointed of the Germaine nation: Namely the duke of SAXON, the Counte PALLATINE, the Marcheſe of BRANDINBOVRGE, the three Biſhoppes of MAGANZA, COLLENE, and TREVERIE, and the ſeuenth (to waye downe the ballances) the kinge of BOEMIA.) And yet for all that the Electours were neuer ſo few: the factions, and ciuill diſcordes that enſued were neuer a whit the leſſe. LEWIS of BAVIER, and ALBERTE of AVSTRIKE were both choſen Emperours at one time: whervpon they continued 18. yeares in warres one againſt the other. In like maner the Colledge of the Cardinalles haue bene (as is before ſaide) ſometimes two, ſometimes three yeares together in chooſing of one Pope: And at an other time they haue choſen three at a clappe, and often times two together. VVherfore they are now faine to ſhutte them ſelues into the CONCLAVE of Saint Peters Pallaice: there to remaine vntill the two thirdes of them do fall to agreement. As it is alſo more ſtraightly obſerued at MALTA (now called VALETTA) in the chooſing of the great Maiſter of the

Difficulties and diſſentions, in the chooſing of Princes.

order of Saint IOHN. For there the 24. Electours (appointed by the KNIGHTES of the great Crosse) are walled into a strong place, where within a certaine time limited vnto them they must without all delaye, choose one that is not of their number. So we see, that the difficulties, and dissentions which proceede from such Elections are infinite: The Murders also and massacres that do insue of them are no lesse frequent both amongest th'Ecclesiasticall Prelates, and temporall Princes. Of Popes there haue bene at the least 22. beheaded about their Election (as the Registers of the VATTICANE doe certifie) besides a number of Cardinalles, and of common people that for the like cause haue gon the same waye with them. VVe reade that in the Primatiue Church there were 600. Romanes slaine at one time about the choosing of DAMASVS, and VRSINVS. Of temporall Princes there haue bene within these 360. yeares (since th'Empire fell into the subiection of the Lordes Electours) eight, or nine EMPEROVRS slaine and poisoned. Of 15. SOVLDANES that haue bene chosen kinges of EGYPTE seuen of them dyed with the sworde. Of Romane Emperours after the death of AVGVSTVS

A number of Popes, & Emperours murdered about their Election.

GVSTVS there were ſeuen all in a rowe murdered, and three of them in one yeare. It would greeue me to rehearſe, and weary you to heare all the piteous examples, which might be recited in this behalfe: wherof both Engliſh, Latine, and Italian hiſtories are euery where full. Theſe few may ſuffice to ſhew what ſlaughters, Murders, Maſſacres haue bene cõmitted about the chooſing of Princes. Neither could there any order be found, either for the ſauftie of a kinge, or for the quietneſſe of a kingdome, vntill ſuch time, as a lawfull ſonne, or ſonne made by Adoption, ſucceded vnto his father without any further Election. As TIBERIVS, TITVS, TRAIAN, ADRIAN, ANTONINVS PIVS, MARCVS AVRELIVS, who all ſucceded proſperouſly one vnto th'other in the Romane Empire. The Germaines alſo (for all their great Titles of Election) are faine at the laſt to flye vnto this refuge and to fetche their ſauftie, and quietneſſe from Succeſſion: Suffering the houſe of AVSTRIKE theſe hundreth, and three ſkore yeares ſolely, and ſucceſſiuely to poſſeſſe th'Empire. As after SIGISMONDE, FREDERIKE, then MAXIMILIAN, then CHARLES the fifth, then FERDINANDE, then MAXIMILIAN the

The benefit of Succeſſion.

Kingdomes aſſured by meanes of Succeſſion.

seconde, and so vnto RADVLPHE who now raigneth. In POLONIA likewise, BOHEMIA, HONGARIE & DENMARKE, where the states stand so much vpon their Priuileges, they are glad, and faine (of later yeares) for the auoiding of ciuill warres, and other of the aforesaid inconueniences to acknowledge the benefit of this Succession: chooſing for the most part him that is next of the blood Royall, and next of kinne vnto the predeceſſed kinge. So precious a thing it is, as they that hate it, are constrayned to seeke it: And they that haue it, are glad to holde it. SPAINE, NAPLES, CICILLE, NAVARRA, SCOTLAND, and FRAVNCE also (whose Lawe SALIKE for ought, that I can see is nothing elſe but a limited, or nice kinde of Succession.) haue not for these many yeares knowen any other kinde of gouernement. But of all nations there is none that more amplie hath enioyed it, and which doth more willingly reteine it then our owne. Seeing therefore that Lineall Succession is so sure a foundation, as all good kingdomes both do, and may boldly builde theron: And contrarily ELECTION so weake a sande or rather so daungerous a Sea, as it is able to sinke the talleſt shippe of Citie,

How Succession is tendered in England.

or Countrey that ſaileth therin: it is good reaſon that in this our diſcourſe of ROYALL MONARCHIE (as we deſire to frame the ſame the beſt, and the moſt perfecte common weale) we embrace the one, as a ſure grounde, and ſhunne the other as a moſt daungerous ſande, preferring Succeſſion before Election, and conſequẽtly before all the other forenamed kindes of kingdomes: the which all are either kindes of Election, or elſe they are of leſſe importance, and ſuch as are not to be eſtemed for their owne worthyneſſe, but for ſome Neceſſitie ſake. As where Succeſſion faileth, that there is none lefte of the bloode Royall mall, nor femall to inheritte the Crowne, then men are faine to goe to drawing of Lottes, to Neyinge of horſes, to chooſing the Nobleſt, the wiſeſt, the Eldeſt, the Mightieſt, the Richeſt. But the beſt, and moſt Royall Prince is not to receiue his Scepter by any ſuch happe, or hazarde of fortune (as DARIVS did his:) Nor to come to his kingdome by the vncertaintie of voices (as all choſen Princes doe:) Nor yet by Gifte, by Cuſtome, by Pollicie, or by Conqueſt (as it hath bene ſaide that kinge IVBA, Duke COSIMVS, and many other Princes did come to

theirs:) But he is to come vnto his Crowne, and kingdome firſt, and principally by the grace of GOD, and ſecondarily by the waye of lawfull, and Lineall SVCCESSION.

It followeth that we ſpeake of the maner of eſtate of this moſt ROYALL MONARCHIE: and beſt kinde of kingdome: (*Come ſta* how, and in what caſe it ſtandeth, as touching the Power, and authoritie appertaining thervnto.) For it is not ſufficient that ſo ROYALL a Prince be deſcended Lineally, and lawfully into his kingdome: But he muſt alſo poſſeſſe, and exerciſe ſuch ROYALL, and princely Power therin, as is moſt fitte for his worthyneſſe, and for his ſubiectes happyneſſe: Neither in ſo extreame maner, as to make A god of him ſelfe (as ALEXANDER the great would haue done,) and ſlaues of his vaſſalles (as the Great TVRKE at this daye doth:) Neither yet in ſo ſlender ſorte, as to haue the ſworde caried after him (as the Duke of VENICE hath,) and to be but a litle better, then a ſipher, or ſhadowe of a Prince.

What power appertaineth vnto a Royall Prince.

He is for to haue therefore (by the grace, and Permiſſion of Almightie God) that Power, which the Greekes call Ἀκραν ἐξουσιαν: the Latines MAIESTATEM: Th'Italians SIGNORIA: The French-

Frenchmen SOVVERAINETE': That is, Power full and perpetuall ouer all his ſubiectes in generall, and ouer euery one in particular. Not to rule for a yeare onely, as the Conſulles of ROME did: Nor for two yeares, as the Dukes of GENOVA doe: Nor for three, as the VICE-ROYES of NAPLES: or for nine, or ten yeares, as the great Archon of ATHENES did: Not to be DICTATOVR for a daye onely, as MAMERCVS was: Nor for eight dayes, as SERVILIVS PRISCVS: or for fifteen, as CINCINNATVS: No nor yet for fifteen yeares, as SILLA had gotten it graunted vnto him by a Lawe to be Dictatour foureſkore yeares (although he raigned but foure:) and then after the terme of yeares expired, to render vp his gouernement vnto an other, perhappes vnto a ſtranger, perhappes vnto his enemie: But his Power ſhall laſt (by Gods grace) perpetually: firſt during his owne life in him ſelfe, and then after his death in his ſonnes, and ſucceſſors.

A Royall Prince is to rule without limitatiō of time.

Neither is he countable of ſuch his gouernement, (ſauing to God, and his Conſcience) elſe not vnto any other: in ſuch ſorte, As LEGATES, LIEFTENANTES, PRESIDENTES, & REGENTS are, who though they haue autho-

A Royall Prince is not Countable vnto Any.

ritie sometimes during their liues, yet are they to render accoumpte vnto those which gaue them the same. The DOGES of VENICE, if they gouerne not well, are deposed by the SIGNORIE of the gentlemen: as TEODATVS, and GALLA of MALOMOCCO were banished, and had their eyes putte out, because they ruled to Lordly. The Gouerners of BOLOGNA LA GRASSA, when they goe out of their office, are bounde to render accoumpte vnto two SYNDICI: The Dictators of ROME were forced by the TRYBVNES to render reason vnto the People. The Regentes of SCOTLANDE, the Lordes Protectors of ENGLAND, although they rule neuer so highly during the minoritie of their Princes: Yet we see that after they are out of their Offices, they are constrained to aunswere vnto many oppositions. There was neuer greater, and more absolute Power graunted vnto any subiecte, then was by CHARLES the ninth, vnto his brother HENRY Duke of ANIOVE, when he made him his Lieftenant Generall, and perpetuall ouer all his dominions: And yet was there in th'ende of his letters patentes this Clause appoſed *Tant qu'il nous plaira*, to signifie that the Dukes authoritie was

both

both countable, and reuocable at the will and pleasure of the kinge the giuer. Our Prince therefore is not to receiue his power from any (excepte from God the giuer of all Power:) For if he receiue it from any other higher Prince, then is he not the Principall, and supreame Magistrate, but there is an other higher, and greater then he. For as honour dependeth more of the giuer, then of the receiuer: So likewise that Power is greatest, from whence the others are deriued. But our Prince, who is the Image of God on Earth, and as it were *Vn minor essempio* of his almightie Power, is not to acknowledge any greater then him selfe: nor any authoritie greater then his owne. VVherefore as he is not to receiue his Power from any: so is he neither to be subiect vnto any higher Power, either at home, or abroade: Though some doe mainteine that a Prince ought to be subiect vnto the states and Peares of his Realme: as the kinges of LACEDEMON were to the EPHORI, An Opinion (if it be not well tempered, and conueniently limited) most preiudiciall vnto th'estate of a MONARCHIE: peruerting, and conuerting the same into a meere ARISTOCRATIE: Much lesse is he subiecte in any thing

A Royall Prince is not to depende vpon any.

A Royall Prince is not subiecte vnto any of his owne Countrey.

vnto the Multitude of the common people: who as they haue more authoritie are for the most parte more insolente, and more disposed vnto rebellion. VVherefore in all wel ordained kingdomes these haue no other then a voice SVPPLICATIVE, those a voice DELIBERATIVE, and the Prince onely a voice DEFINITIVE.

But some will aske, if this great MONARCHE of ours shall not be subiecte vnto the Lawes, Customes, and Priuileges of the Countrey where he gouerneth: vnto the othe which he taketh at his entrance: vnto such couenantes, and promises as he maketh vnto his people. Vnto whome we aunswere that our Prince is subiect vnto lawes both ciuill, and common, to customes, priuileges, couenantes, and all kinde of promises, So farre forth as they are agreable vnto the lawe of God: Otherwise we thinke that he is not bounde to obserue them. VVherein we neither diminishe the libertie of the subiecte, supposing all lawes to be good, or ought to be good: Neither doe we inlarge to much the Power of the Prince, as to make him lawlesse, subiect neither to God his lawe, nor mans lawe. As some flaterers persuade the Po-

How a Prince is subiect vnto the Lawes.

POPES, and EMPEROVRS that they are aboue all lawes, and may vſe the bodyes, and liues of their ſubiectes at their luſte and pleaſure, taking from them their landes, goodes, and liberties without right, or reaſon: a thing expreſſely contrarie vnto the worde of God (Thou ſhalt not couet thy neighbours houſe &c.) and a doctrine moſt pernicious vnto Princes, who puffed vp with ſuch opinions ſhould take their courſe vnto a Tyrannicall kinde of puiſſance, making their couetouſneſſe confiſcation, their loue Adulterie, their hatred Murder: and as the lightening goeth before the thunder, ſo they depraued with ſuch corrupted Councellers ſhould make the accuſation to goe before the faulte, and the condemnation before the tryall. From the which kindes of libertie, or rather licentiouſneſſe our ROYALL Prince ſhalbe as farre of, as he is free from all kinde of ſubiection both domeſticall, and forreine. For it is not enough for ſo worthy a kinge to be obeyed of his owne people at home, but he muſt be alſo well eſtemed of ſtrangers abroade: not onely beloued of his freindes, but honoured of his neighbours, and feared of his enemies. VVherfore, as we haue ſaide already that he is not

An abſolut Prince is not ſubiecte vnto any ſtranger.

subiect, or inferiour vnto any of his owne Nation: So is he neither to acknowledge any greater then him selfe abroade. Kinge EVMENES, though he was but a poore Prince, and had but one onely Castell of PERGAMON vnder his power: yet when he came to capitulating with ANTIGONVS the greate kinge of ASIA, he would not yeelde one iote vnto him in prerogatiue of honour: saying that, so long as he had his sworde by his side, he knew no man greater then him selfe: and yet by his leaue he fetched his fier from the Romanes, who mainteined him in all his quarrelles both against ANTIGONVS, and against PHILLIPPE kinge of MACEDONES. But our ROYALL Prince is not to shrewd him selfe vnder the shadow of an other, as EVMENES did vnder the Romanes: Nor to shield him selfe vnder any buckelar of Protection, as FERRARA doth vnder FRANCE: BOLOGNA vnder the POPE: FLORENCE and LVCCA vnder the kinge of SPAIGNE. Neither shall he paye tribute vnto any forreine Prince, as the Common weale of CARTHAGE, after it was subdued by SCIPIO AFRICANVS, did vnto the people of ROME. Neither yet any annuall pension is he to paye,

A Royall Prince needeth no Protection.

A Royall Prince is not tributarie vnto any.

as

as ſome great Princes of Chriſtendome haue done vnto the greate Turke: The Common weales of VENICE, GENOVA, RAGVSA for the countreyes they haue confining vpon him doe yet the like. And as not long ſince LEWIS th'leuenth of FRANCE payed 50. thouſand crownes a yeare vnto kinge HENRY the eight (of noble memorie) for to haue peace with him, and with our Nation. Much leſſe ſhall he be Liege Vaſſall vnto any, as the kinges of SCOTLAND were wonte to be vntò the kinges of ENGLANDE: The Dukes of BRITANNIE vnto the kinges of FRANCE. Neither ſhall he holde in Fee, or Fealtie of any, as moſt of the Cities in ITALIE doe of th'Empire, and the kingdomes of NAPLES, and SICILLE doe of the Pope: The Knightes of MALTA of the kinge of SPAINE: theſe giuing yearly a Faulcon, thoſe a white amblinge Geldinge, ſome one thing, ſome an other. VVhich all are certaine kindes of ſubiections, and ſpyces of Seruitude, carying with them a number of rightes, duties, honours, and reuerences, vnworthie of the dignitie of a ROYALL Prince. VVho muſt be as the Gramarians ſaye a Noune Subſtantiue able to ſtande of him ſelfe, without the

The moſt Royall Prince holdeth not in Fee or in Fealtie of any.

helpe, or aide of an other, without paying Tributes, doing Homages, swearing Fealties, and Loyalties vnto any forreine Prince. COSMVS Duke of FLORENCE (of late remembrance) might not be made kinge of TOSKANE, although Pope PIVS the fourth, had a good will to make him, Because he helde his Cities, and Tounes of the Empire. VVherefore the Emperour hearing of his sute: saide *Italia non habet Regem, nisi Cæsarem.* The French kinge FRANCES the first of that name, for to let CHARLES the fifth, as then Archeduke of AVSTRIA from being chosen Emperour, shewed vnto the Electours, how that the Imperiall Maiestie should be to much imbased, if they made of his vassall their chiefe, and Souueraigne. VVhich made the saide CHARLES hauing after taken FRANCES prisoner (at the famous battaile fought in the Parke of PAVIA) that he would neuer condescende vnto his deliuerance, vntill he was first exempted by FRANCES from all kinde of Seruices, and Subiections which he owed vnto the Crowne of FRANCE for the Countreyes he helde of ARTOYS and FLANDERS. It seemeth so base a thing vnto the Maiestie of a ROYALL Prince, to become the

Inconueniences proceding from Subiectiõs.

Liege

Liege man of an other: to ſweare Fayth, and Loyaltie vnto an other: ioyning his handes within the handes of an other: to fall downe on his knees as TIRIDATES kinge of ARMENIA did before NERO: to kiſſe the Threſholde of the dore, as PRVSIAS kinge of BITHINIA did when he entered into the Senate houſe of ROME: to call him ſelfe the Seruant of an other, as ASDRVBALL called him ſelfe the FACTOR, and PROCVRATOR of the people of ROME: Theſe (I ſaye) and ſuch like Indignities proceeding from Protections, Tributes, Fealties, Loyalties, and the other kindes of the forenamed Subiections, are ſo much abhorring vnto the Soueraignitie of a ROYALL, and abſolute Prince, as he will chooſe rather to parte from whole Countreyes, then to incurre, and indure ſuch indignities. VVherefore quarells were made againſt the kinges of England (her MAIESTIES moſt ROYALL predeceſſours) touching the Dukedomes of GVYENNE, and NORMANDIE, The Earldome of POITOV, and MVTTRELL, and many other goodly Poſſeſſions, which they helde in FRANCE, becauſe they voudheſaued not to be bounde to doe Honours, and Homages for the ſame.

Seruices annexed vnto the foreſaide Subiectiõs.

But no meruaile though great kinges can not abide Subiections whē the Prince of ORANGE (this mans father) refused of the French kinge LEWIS th'eleuenth tenne times so much, as his Principallitie was worth, because he would not be subiecte to Seruices, and Vassallties. CALISTENES also the Nephew of ARISTOTLE, being but a priuate man, chose rather to dye, then he would (according to the maner of the Persians) fall downe prostrate and adore ALEXANDER, as a God aboue the estate of man. And I haue harde how an Imbassadour for the VENETIANS at CONSTANTINOPLE, when he was to haue audience of the Great TVRKE, vnto whome he coulde not haue accesse, but thorough a litle lowe place made of purpose, because men should come stoping, and kneeling vnto him: The VENETIAN Imbassadour, (supposing in him selfe the reuerend Hienesse of that estate,) creeped thorough the hole with his backe forewardes. A thing, which the GRAN SIGNOR can in no maner of waye abide to see a mans taile towardes him.

But for to retourne vnto our most ROYALL Prince, we will conclude that he is not to doe Homage, or Honour vnto any, not to paye Tribute,

bute, or Penſion vnto any, not to be ſubiect either at home, or abroade vnto any, not to holde in Fealtie, or in Loyaltie, by Protection, or by Commiſſion, nor for a ſhorte time or ſeaſon: But to rule really, fully, and perpetually, according as we haue in a generall maner hitherto diſcourſed. I coulde wiſhe to ſpeake more particularly of the ROYALTIES, and prerogatiues belonging vnto the Maieſtie of a Soueraine Prince: as of his power, and authoritie in allowing, and diſallowing of maters propounded to be Lawes: in proclaming of warres, and concluding of Peace: in chooſing, and refuſing of Magiſtrates: in coyning and rating of money: in erecting of Fortreſſes: in graunting Pardons, Licences, Liberties, and Priuileges: &c. But becauſe they are matters of more waight, and therefore doe require good aduiſement, and better authority: I thinke good to ſuſpende them vntill a more conuenient time, or elſe to commende them vnto thoſe, that are of more approued Iudgement, and better warranted to deale with them. In the meane while I hope, that theſe fewe lines of ours concerning the maner, and forme of the beſt Common weale, ſhall not ſeeme al-

Concluſion of the Treatice.

together impertinent to shew the Excellencie and Dignitie, the Power, and Maiestie of ROYALL MONARCHIE. VVhereby all good subiectes seeing the greatnesse which God hath indued Princes withall, to be as it were his LIEFTENANTES to gouerne vs here vppon Earth, may respecte, and reuerence them with all humilitie: Serue, and obaye them with all Loyaltie: heare, and speake of them with all honour.

* *
*

T. V.

PROVERBI VVLGARI,
RACCOLTI IN DIVERSI
LVOGHI D'ITALIA, ET LA
maggior parte dalle proprie
bocche de gl' Italiani ſteſſi.

PER

Carlo Merbury Gentil'huomo
Inglileſe.

ILQVALE NE FA PRESENTE
DI COSÌ FATTA SVA INDVSTRIA
à gl' amici, & patroni ſuoi honorati, della lingua Italiana
ſtudioſi.

* *
*

VARIA COLLETTIONE

DI PROVERBI VVLGARI, SENTENZE ILLVSTRI, DETTI BREVI, ET VAGHI MOTTI,

che s'vsano nella lingua Italiana, copiosissima, & felicissima in cosi fatte cose, massime nel Prouerbiare.

L'HVOMO *propone, & Dio dispone.*

Quel ch'e disposto in Cielo, bisogna che sia.

Accasca in vn punto quel, che non accasca in cent' anni.

*Bisogna quando altri è*incudine, soffrire: quando*martello, percuotere.*

* An anuyle. *A hammer.

Egl' è mal boccone, quel ch' affoga.

Beato colui, chi puo far beato altrui.

La necessità non hà legge.

Chi serue, & tace, assai dimanda.

Che premio al ben seruire, pur viene al fin, se ben tarda à venire.

Il mal non stà sempre, doue si pone.

*Sono caduto dalla*padella (come dice il vulgo) nelle*brage,* cio è da mal in peggio.

*Frying Pan. * Burning coales.

Facilmente si truona il bastone per dar al cane.

Bisogna legar l'asino, doue vuole il patrone.

Le disgratie non vadano mai scompagniate.

I sogni non son veri, & i disegni non riescono.

Chi mal pensa, mal dispensa.

Trouble. *Chi cerca*briga, la troua à ſua poſta.*
Però non cercar quel che non ti tocca.
Chi potendo ſtare, cade tra via, s'ei rompe il collo, ſuo danno.
Il mondo è tondo, & dopo la notte vien il giorno: & ogni tempo vien, à chi lo può aſpettare.
Più ſa il matto in caſa ſua, ch' il ſauio in quella d'altri.
Il ben non fu mai tardi.
Chi naſce matto, non guariſce mai.
Scrape. *Chi di gallina naſce conuien che *razzoli.*
Chi ſi contenta, gode.
Beraieth, or defileth him ſelfe. *Chi ſi loda, * s'imbroda.*
Tutto quello che riluce, non è oro.
Che profitta, rauederſi dopo il fatto, ò tardare à pentirſi al capezzale.*
Pillow, or bolſterre.
Se s'auueſſe à fare la coſa due volte, ciaſcuno ſarebbe ſauio.
Chi hà tempo non aſpetti tempo, ma pigli il bene, quando viene.
Ch' il mondo è fatto à ſcale, chi le ſcende, chi le ſale: & l'hore non tornano à dietro.
In vna vernata ſola gli alberi mutano faccia, & il giudicar il preſente per il paſſato non è ſempre ſicuro.
Meglio è rauederſi vna volta, che non mai.
Però chi non hà ceruello habbia gambe: ſi ſuol dire, quando vn s'è ſcordato d'vna coſa, & gli biſogna tornar in dietro.
Il peggior di tutti i peccati, è l'oſtinatione.
The handle. *Gl' è vn gittar il* manico dietro alla palla.*
I gattucci hanno aperti gli occhi.
hroutyde. *Al* carnouale ſi conoſce chi hà la gallina graſſa.*
Io conoſco i miei polli al raſpiare.
o bray like Aſſe. *Al* ragghiare ſi vedrà, che non è Leone.*
Chi più hà, più s'imbratta.
Chi Aſino è, & ceruio eſſer ſi crede, al ſaltar di foſſa ſen'auede.

Non

A I NOBILI, ET ILLVSTRI SIGNORI DI CORTE, ET ALtri gentil'huomini honorati, della lingua Italiana intendenti.

IO non sò (Signori Illustri) che luogo habbia trouato ne' vostri corteſi concetti quel mio precedente diſcorſo: ſe riguardando all' altezza del ſuo ſuggetto, voi deſiderate in me maggior iſperienza, e più gagliardo giudicio: ò ſe conſiderando la fine, & l'intentione di quello, vi contentiate della mia debita, quantunque debole induſtria. La mia iſperienza io confeſſo veramente eſſer piccioliſſima, sì come di perſona poco prattica nelle coſe de gli ſtati: & quanto àl mio giudicio, non mene attribuiſco punto; conoſcendomi giouane di poche lettere, & di men che mezzano ingegno. Mà purè, poi ch'io mì ſon ingegnato d'ingagliardire, & quella, & queſto, & tutte l'altre forze mie col deſiderio di moſtrar la mia debita diuotione verſo il feliciſſimo ſtato della noſtra Sereniſſima Principeſſa: Io ſpero, che voi Signori di Corte (I quali viuete nella viua & continua contemplatione di quella ſua Maeſtà, in honor & riuerenza di cui tendono quelli penſieri, &

& diſcorſi miei) ſpero dico,& quaſi m'aſſicuro,che voi vi contentarete di fauorir à cosi fatta mia impreſa:non mirando già tanto alla dignità di quella (troppo alta per l'ale mie,) nè alla ſua difficultà (troppo peſante per le ſpalle mie,) mà alla diligenza, ſtudio, induſtria, & al buon animo mio: di che ſe ben altro effetto non ne ſegue, nè altro vtile non riſulta al lettore (& pure non tengo lo trattato ſia con modeſtia detto, affatto inutile,) ch' vna nuda ſignificatione della mia viua voglia: non è però, che la buona mente nõ ſia da Dio atteſa,& da voi tenuta in conto. Vi ſi preſenta ancora vn' altro parto della mia induſtria, il quale poi che non è mio figliuolo naturale, ma adottiuo, & d'altre lingue che della mia leccato, (ſe ben uon d'altra mano, che dalla mia raccolto, veſtito, & produtto in queſta luce) più arditamente velo raccommando: aſſicurandoui, che ſe vi degnate d'vſarlo, & d'adoperarlo, egli vi farà di molti, & molti ſegnalati ſeruitij. Egli vi moſtrerà creanze & vſanze foreſtiere: vi darà ammaeſtramenti al viuer vtili, auertimenti al conuerſar conueneuoli: ſe v'occorre vſar ragionamento famigliare, egli vi ſarà à canto:ſe pùr v'accade entrar in qualche diſcorſo graue, egli ſarà là anche preſente, ſempre miniſtrandoui qualche bel motto, ò qualche bel detto per confirmar le voſtre ragioni. Per conto poi di quella lingua, della quale voi (Signori, & gentil'huomini giouani, al cui ſeruitio l'ho ſpetialmente indrizzato) vi delettate; non vi poſſo dire, quanto honoreuol aiuto (ſe lo trattenete bene) vene potrà auuenire. Voi ſapete,ch' in ogni lingua non c' è più bella gratia,che l'vſar,& nel parlare,& nel ſcriuere, di bei, & ſpeſſi Prouerbi: I quali, sì per le ſcelte, & purgate parole, che vi ſi trouano; ſi per le belle metafore, & allegorie delle quali per lo più ſi com-

compongono, per l'acutezza che vi si scuopre, recondita & non cosi nota, come quella fauella che s'usa ordinariamente parlando; come ancora perche sono quasi voci diuine riceuuti, & per commun consenso da tutti approuati: par che portino seco (non sò come) vna certa authorità, dignità, & Maestà à quel che si scriue, & si dice. Di cosi fatti Prouerbi questo vostro Italico seruitore vi fornirà à pieno nella sua lingua volgare, prestandouene tanti, & tanti, che se degnate à mandarne solamente la minore, ò la migliore parte alla vostra memoria (si come il suo primo patrone altre volte n' ha mandato la maggiore, & non se n'è pentito, anzi sen' è seruito pùr assai,) Vedrete, che vi correranno per ogni verso leggiadri & vaghi Prouerbi, sentenze illustri & celebrate, belle parole & purgate, motti Toscani, modi Italiani: in maniera che di si fatta sorte in breue spatio vi s'auanzerà la lingua, si purgeranno le parole, vi si crescerá la creanza, s' arriccherà il giudicio, & tutti insieme si realmente in voi s' incorporeranno, che parerà ch' in vn subito voi vi siate trasferiti in Italia, & d'Italia ritornati senza passar ò mare, ò monti. A me veramente Signori essendo in Italia, mi è riuscito tanto dà valent' huomo questo vostro seruitore (che più non lo chiamo mio, ma vostro hauendolo raccommandato à voi) & mi son tanto ben seruito & sodisfatto dell' opera sua, che s' io ho mai fatto qualche progresso nella lingua Toscana, lo debbo certò in gran parte riconoscere da lui. Le cose sue sono brieui à ricordare: facili ad intendere, (si l'ho facilitate io ancora, doue m' è parso bisogno:) argute & piaceuoli per dilettare: sono varie, raccolte non in Siena, ò in Fiorenza solò, ma in diuersi & diuersi altri luoghi d'Italia: sono anche Rare per non

esser già tanto d'ogni scrittore frequentate, quanto solamente per le bocche de gl' huomini in commũ parlar vsate; non gia tutte fuor da libri cauate, ma la maggior parte dalle proprie mani de gli Italiani stessi riceuute. Vi debbono anche questi Prouerbi esser via più grati, perche hauendo essi fatti molti viaggi meco, & corsi per mare & per terra molti pericoli; par che siano stati da qualche gratia diuina à posta riserbati, per farne presente a i vostri honorati studi; a i quali mille volte li raccommando, basciandoui le mani.

* *
*

T. V.

Non è ben ſempre dir il tutto, anzi dicono, è meglio mangiar quel, ch' altri hà, che dir quel, che altri sà.
In bocca ſerrata non entrò mai moſcha.
Però ſi dice tien la lingua fra i denti.
La lingua non hà oſſo, ma fá rompere il doſſo.
Le funi legano i buoi, & le parole gli huomini.
Chi troppo parla, ſpeſſo falla.
Si dice ancora che chi troppo parla è tenuto matto,
Et chi non parla diuien muto affatto.
E ſauiezza parlar poco, & aſcoltar aſſai.
Vn par d'orecchie ſeccano cento lingue.
La lingua corre, doue il dente duole.
Chi non parla, Dio non l'ode.
Et però dì il fatto tuo, & laſcia fare al diauolo.
Il vitio di contradire è proprio de gli inſenſati. Prouerbio antico.
Coſtui vuol toccare il cielo con vn dito, cioè, è glorioſo.
A cader và, chi troppo in alto ſale.
Non vanno ſi alte l'ale mie.
Si laſcia taluolta la carne per l'ombra. As we ſaye,
**Qual Aſino dà in parete, tal riceue.* Selfe doe, ſelfe haue.
*Chi dorme co' cani, ſi leua con le * pulci.* * Fleaſe.
** Stuzzicare il * veſpaio, è coſa pericoloſa.* To play, or touche wantonly.
*Chi ſcherniſce il * Zoppo, dé eſſer diritto.* A waſpes neſte.
Tutte le coſe vbidiſcono al danaio. A lame man.
Io veggo, che ſecondo il prouerbio. Volete ſtar lontan da Gioue & dal Folgore: cio è fuor d'ogni pericolo al ſicuro.
A' i molini, & alle donne ſempre manca qualche coſa: cio è alle donne troppo curioſe. Stakes, or poſtes.
*I panni rifanno le * ſtanghe.*
Veſtì vn baſtone, & parrà vn barrone.
Può ſoſtenere il Toro, chi haurà già portato il vitello.
Chi non s'arriſchia, non guadagna.

Chi vuol del pesce, bisogna che s'imbratti, & s'immolli le brache.

Egl'è difficilissimo andar à veder macinare, senza imbiancarsi di farina.

Non vien vn male, che non vien per bene.

Prou.Anese. *Chi pecora si fa, il lupo selo mangia.*

Che si perde multo per esser stolto.

Is fleade. *Alla pruoua si * scortica l'asino: & molte cose son meglio crederle, che prouarle.*

Bisogna tal volta pena patire, per bella parere.

Se io hò delle corna in seno, non me le voglio metter in capo.

Perche è mala cosa esser cattiuo, ma egl'è peggior l'esser conosciuto.

E buona cosa esser lodato, ma è meglior il meritarlo.

Chi há poca vergogna, tutt'il mondo è suo.

Barketh. *Il can, che vuol mordere non * abbaia.*

Et doue bisognano i fatti, le parole sono d'auanzo.

Dal detto al fatto v'e vn'gran tratto.

Chi non fa, men falla.

Moate. *Mira la * bruscha d'altri, & non vede la sua traue.*

Chi há bocca vuol mangiare.

La commodità fa l'huomo ladro.

All'arca aperta il giusto pecca.

Cricket. *Ogni * grillo grilla à se.*

Scrapeth. *Ogni gallo * ruspa á se.*

Et ogni vn tira l'acqua al suo molino.

Prou.Anese. *La girlauda ancor che costi vn quatrino, la non sta bene in capo ad ogni vno.*

Quel è tuo nimico, chi é del tuo officio.

Fra Corsali, & Corsali non si perde che barili voti.

Fra barcaiuolo, & marinaio non si quadagna se non cose da ferro vecchio.

Non fù mai vn si trisio, che si nõ trouasse vn perggior di lui.

Perche

Perche ogni diritto bà il ſuo rouerſcio.
E mal ſordo, quel che non vuol vdire.
Fallo celato è mezzo perdonato.
Cagna frettoloſa fá i cagnuoli ciechi.
Non ſi fé mai nulla bene in fretta, ſe non il fuggir la peſte.
D'Eforo ſete diuenuto Teopompo, de' quali quello haueua biſogno di ſprone queſto di freno.
Chi guarda ad ogni penna, non fá mai letto.
Fà d'vna moſcha, vn Elefante.
Tre donne fanno vn mercato, cio è donne parlatrice.
Egli è vn ſparger le perle fra i porci.
Siamo in Caſa Talpa, & fuori Argo: cio è veggiamo molto di lontano, & nulla d'appreſſo.
Meſcolar zucche con lanterne: come à dire parole Lombarde con Toſcane.
Troppo veramente s'ariſchia, chi del proprio giudicio s'aſſicura.
Et è volgar detto, che àl ben s'appiglia, chi ben ſi conſiglia.
Dimmi con cui tù vai, & ſaprò quel che fai.
*Vi ſono di quelli, che ſecondo il prouerbio hanno il mele in bocca e' il * raſato à cintola.*
A can manſueto il lupo par feroce, & la virtù va à terra ſenza la confidenza.
Si dice ch' il nobil ama, e'l villan teme.
Del rio ſeruo peggior parte è la lingua.
Tanti' nimici habbiamo, quanti ſeruitori: vero è, ſe non ſono fideli.
Gli par ſempre di mangiar il caſcio nella trapola: cio è à chi ſtà in prigione.
Hà conſumato più olio, che vino: ſi dice d'vn huomo ſtudioſo.
La verità è nel vino.
La fiamma è poco lontana dal fumo.

* A Raiſer at his Girdle.

Amor vuol fede, & fede vuole fermezza.

Aqua lontana non ſpegne fuoco vicino: s'intende d'vn rimedio tardo.

Graſſo ventre non genera ſottil ingegno.

E mala coſa liſciar il pelo ál ſeruitore: cio è lodarlo, ô adulardo.

Punge il villan, chi l'vnge: vnge, ch' il punge.

Tale è la cagnuola, quale è la Signora.

Quale è il padre tal ſono i figliuoli.

Qual é il Rettore, tal ſono i popoli.

Il peſce commincia à putir dal capo: cio è I vitij de' ſeruitori hanno ad eſſer aſcritti al patrone.

Buon cauallo, ò mal cauallo vuol ſperone.

Dal mattino ſi conoſce il buon giorno.

Si ſuole dire, che chi hà cauallo bianco, & bella moglie, non é mai ſenza doglie.

*Non é beſtia più pazza di quella del popolo, né acqua più groſſa di quella del * macheroni.*

* A certaine kinde of paſt boiled, and made as it were in fritters to be eaten.

Dio mi guardi da due coſe: l'vna da' ſegnati da Dio, l'altra dall'acque quiete.

Dio mi guardi da hoſte nuouo, & puttana vecchia.

Ogni vn conta della fiera, come egli andò con eſſa.

Talhor per vn brutto viſo, ſi perde vna buona compagnia.

Porco pigro non mangiò mai pera mezza.

Cinqu' hore dorme il viandante: ſette il ſtudiante: & vndeci ogni forfante.

I diſpetti, & i riſpetti guaſtano il mondo.

Tanto é il bene che non gioua, quanto il mal che non nuoce.

Chi non vuol ballare, non vadi al ballo, perche poi che altri é dentro, biſogna ballare.

Contra due non la potrebbe Orlando.

Chi la vorrà ſolo dunque contra due Orlandi?

Vien l'aſino di montagna, & caccia il caual di ſtalla.

*Al tutto é * orbo, chi non vede il ſole.* * Blinde.
La paura guarda la vigna.
Siedi, & gambetta, & vedrai tua vendetta.
Quel imboccarſi per man d'altri, é vn non ſattolarſi mai.
Chi ti fá più carezze, che non ſuole, ò t'hà ingannato, ò ingannar ti vuole: altri dicono, ò ingannar, ò tradir ti vuole.
Le galline ſi pigliano con belle belle, non con ſcioia, ſcioia.
*Tal mano ſi baſcia, che ſi vorrebbe veder * mozza.* * Cut of.
Non é ingannato, ſe non chi ſi fida.
Ogni bel giuoco, rincreſce.
Ben ſpeſſo ſi piglia delle volpe.
*Non é miglior Rimedio che tener lungi dal * becco l'herba,* * A Goate.
& far dicoſtar le ſerue dal marito.
Egli é meglio eſſer Martire, che confeſſore.
Picciola pioggia fá ceſſar gran vento: s'intende delle lagrime di donne.
*Il ſpenſierato fa come il Magnano, che ſalta tanto con le * bolge, come ſenza le bolge.* * Budgettes.
Onde dice il volgo: Il ſaper nulla, é vna dolce vita.
Per far buon giudicio del vino, biſogna dar prima colore à gli occhi, dapoi l'odore ál naſo, & finalmente il ſapore alla bocca.
Non ſi vuol tagliar il fuoco col ferro: cio è non contendere co' contentioſi.
Hà la fame più grande, che il ventre.
Da ventre pieno eſce miglior conſiglio: cio è più fidele, & manco aſtuto.
E meglio eſſer ſol, che mal accompagnato.
La compagnia nel male ſuole allegierir il male.
Io non vorrei eſſer ſolo in paradiſo.
Le pietre, che vanno rotolando, non piglian rugine.
Il ſeruitore dé ò ſeruir, come ſeruo, ò fuggir come ceruo.

Há talmente dalla crapula ingrossato l'intelletto, che non conosce (secondo il Prouerbio) la traggea dalla Gragnuola: *& gl' é giuditioso, come l'asmo che giudicò più Soaue il canto del cucco, che quello del* Rosignuolo.

* Haile, or yce.

* A nightingall.

Quando la Patrona sollegia, la fante dannegia.

Non si può insieme bere, & fischiare,

* to whistle.

Chi non fá quel che deue, quel che aspetta non riceue.

Et altri dicono: Chi non fa quel che debbe, gli interuien quel che non crede.

Quando il Marito fá terra, la moglie fá carne: s'intende della moglie cattiua, & disleale.

Vá circando il pelo nel' ouo.

La lettera non s'arrossisce, né si vergogna.

La verità si può piegare, ma rompere non giá mai.

Chi é facile à credere, si troua ingannato spesso.

Si grida poche volte ál lupo, che non sia in paese.

Il villano vien sempre col disegno fatto.

Tal ti guarda la cappa, che non ti vede la borsa.

Non é peccato ál mondo si manifesto, che non si venga à manifestare.

Però diceua la fornaia, se non vuoi, che si sappia, non lo fare, & se vuoi tenerlo secreto, non lo dire.

Chi non sa tacere, non sa godere.

Chi há intrigato ista cosa, la strighi: chi há mangiato i baccelli, *spazzi i gusci.*

* new beanes

Chi vá alle nozze, & non é inuitato, spesso se ne torna suergognato.

Chi scriue à chi non risponde, ò l'è matto, ò l'há di bisogno.

Di promesse non godere, & di minaccie non temere.

Amor, & Signoria non voglion compagnia.

Chi biasima vuol comprare.

Mangiati à tuo modo, ma vestiti à modo d'altri.

Chiunque ad altrui inganni tesse, in se stesso non poco mal

mal ordisce.

Ode, vede, & tace, se vuoi viuere in pace.

Carne fá carne, vino fá sangue: pan mantiene.

Dio mi guardi dalle mattutine di Parigi, & le vespre di Sicilia.

Bologna la grassa, Padoua la passa, ma Venetia la guasta.

Chi vuole del fresco, non vadi à cercarlo.

Tien coperta la testa nel giorno manco che puoi, & nella notte quanto che vuoi.

Conti spessi fanno amicitie lunghe.

Chi fá la sua vendetta, oltre che offende,
Chi offeso l'há, da molti si defende.

Chi più spende, manco spende.

Spesso vna molestia ne leua molte.

*Il fuoco arde la * paglia facilmente.* * Strawe.

Cosa, che voglia cadere, fá prima cenno.

In vn buon seruitore ci vuole il muso di Porco, la schiena d'Asino, & le gambe di Ceruo.

Spesse volte il giorno d'oggi aggiugne qualche cosa á quello d'hieri.

Chi si marita in fretta, se ne pente adagio.

Pigliar vna donna brutta, è mal di stomacho,
Pigliarla bella è mal di testa.

*Questo è come * pestoiar acqua nel * Mortaio, ò gittar le* *To stompe. * Morter.
** Faue al muro, & come perdere l'acqua, el' sapone.* * Beanes.

Chi hauendo tempo, aspetta tempo, tempo perde.

Con il tempo, & con la paglia si maturano le nespole.

Il più delle volte auiene, che la maggior parte vince la migliore.

I vecchi, che schirzano con le donne fanno carezze alla morte.

A buono Intendimento non bisogna molte parole.

La scusa non richiesta, presuppone errore.

D'vn errore ſempre ne naſcono altri maggiori.
La fuga ſi fá tarda, per troppo ſpronare.
Vien la vernata, che ne và l'agnel prima, che la capra.
Chi fá i fatti ſuoi, non s'imbrata le mani.
Chi non ſa fare i fatti ſuoi, peggio fa quei d'altri.
Quel ch' è del patto, non è d'inganno.
I monti firmi ſtanno, mà gl' huomini à rincontrarſi ſi vanno.
La facilità non impediſce l'elegantia.
Chi laſcia la via vecchia per la nuoua, ſpeſſo ingannato ſi truoua.
Caual donato non ſi guarda in bocca.
Né femina, né tela non pigliar alla candela: s'intende delle donne che ſi liſciano.
Aſſai ſá, chi non ſá, ſe tacer ſá.
Se non con la pelle del Leone, con la pelle della volpe.
La conſcienza è mille teſtimonij.
La marauiglia è figliuola della ignoranza.
Vn huomo val cento, & cento non val vno.
Chi ſemina virtù, raccoglie fama.
L'vna mano laua l'altra, & ambedue lauano il viſo.
Bocca larga: borſa ſtretta.
Mentre che v' è acqua, biſogna molinare, & mentre è caldo, battere.
Ciaſcuno Molino reſta di molinare mancando l'acqua.
Chi comporta vn ingiuria vecchia inuita altrui à fargli vn' altra nuoua.
Prouerbio Bolognese. *Putto in vin, & donna in Latin, non fecer mai buon fin.*
Fra ſepolto Teſoro, & occulta ſapienza, non ſi conoſce alcuna differenza.
Seruo d'altrui ſi fá, chi dice il ſuo ſecreto, à chi no'l ſá.
L'adulatore è ſimile al beccaio, che grata il porco con la mano, per dargli poi della mazza ſu'l capo.
Chi vuol entrare, piccij l'vſcio.

Il diauolo non è si brutto, come si depinge.
Il diauolo sá, perche è vecchio.
A cane, che lecca cenere, è mal fidarli la farina.
Al can che fiuta farina, si può ben fidar cenere.
*Quel sarebbe come porre il Lupo per * pecoraio, & andar alla gatta per lardo.* * A sheepe-hearde.
Né Christo ancora si potè guardare da man di traditore.
Legalo bene, & lascialo andare.
Piscia chiaro, & fá le fiche ál medico.
Io leuai la lepre, & vn' altro la prese.
Al' arbore che cade, ogniun grida taglia taglia, & al can che fugge dágli dágli.
Ogn' vn corre à far legna al arbore, ch' il vento in terra getta.
Dio mi guardi da furia di populo, da cattiua giustitia, & da man di traditori.
Non è in tutto sauio, chi non sá bisognando esser pazzo.
La gatta há pelata la coda.
Chi altri tribola, se non posa.
Andarono per sonare, & furono sonati: come i piffari di Lucca. Prouerbio Luccheſe.
Chi tutto vuole, tutto perde.
Chi ben siede, mal pensa.
Tal biasima altrui, che tira à' suoi colombi.
Accennaua à coppe & daua bastoni.
Non è peggior male, che quel della morte: nè peggior minestra, che quella che sá del fumo.
L'amore, & la tosse non si ponno celare.
Non si serra mai vna porta, che non si apra vn' altra.
Loda, & comforta, & non t'obligare.
Sempre de' cattiui partiti, piglia il migliore.
Però si dice in Italia che per arte, & inganno si viue il mezzo anno: per inganno & arte si viue l'altra parte.

Alla buona di rata pensaui sù.

Non sono tutti huomini, quelli che pisciano al muro.

Bisogna gustar il mele con la punta delle dita: cio è vsar vna cosa non per cibo ordinario, ma come per ristoratiuo.

L'aquila non piglia le mosche.

L'infelici figliuoli lodano i padri: volendo dire ch' essi stessi son d'ogni lode indegni.

Questo non sarebbe altro, che voler torre il folgore à Gioue: ò entrare in altrui possessione.

L'ingannar se stesso è la più facil cosa di tutte l'altre.

I secondi pensieri son sempre migliori.

Chi falla la seconda, tocca vn cauallo.

Par vn Toscano di Monferrato: Si dice d'vno ch' è troppo curioso nel parlare.

L'agnello humile succia le mamelle della propria madre, & l'altre ancora.

Da mal Coruo, mal ouo.

Le donne s'hanno à sposare prima con l'orecchie, che con gli occhi.

*Voi volete dire, ch' io imbocco (secondo il Prouerbio) col * cucchiaio voto*: cio è mostro di voler fare, & non fare.

* with an empty spone

E meglio pascer febre, che pascer debolezza: volendo dire, che l'infermità, che vengono da repletione sono menò pericolose, che quelle, che procedono da estenuatione.

*Il vino non há * timone.*

The Rudder of a boate.

L'è vn voler estinguer il fuoco con l'oglio,

Picciol vento accende fuoco, ma vn grande l'estingue.

*M' hauete renduto pan per * foccacia.*

* Caakes.

Più dolci sono le ferite del amico, ch' i baci del inimico.

Le cose malamente acquistate, malamente se ne vanno.

Vn bel morir tutta la vita honora.

Freno indorato non migliora il cauallo.
Se l'occhio non mira, il cuor non ſoſpira.
Che quanto piace al mondo è breue ſogno.
Chi porta il torchio indietro há per coſtume,
à ſe far ombra, à chi lo ſegue lume.
Non shirzar che doglia, non motteggiar del vero.
Gli huomini da bene ſono ſi pochi, che ſi poſſon numerare col' Naſo.
Lodando il buono, è poi ſempre migliore,
Riprendi il triſto, ogn' hora ne vien peggiore.
Chi dice tutto quel ch' egli ſá, fá tutto quel ch' egli può, & mangia cio ch' egli hà, non gli reſta più niente.
Con l'ombra della virtù ſi depinge il vitio,
Et ſotto il conio della bontà ſi ſpende la malitia.
*Egl' è formica di ſorbo, che non eſce per * buſſare.* * to knocke.
Biſogna eſſer tagliato a buona Luna.
Ogni coſa ha principio.
Muro bianco carta da matti.
Per via s'acconciano le Some.
Egli ſcorticarebbe il pedocchio per hauer la pelle.
Quanto vno hà più roba, tanto più ne vorrebbe hauere.
Há fatto più che Carlo in Francia: cio è coſe incredibili.
Triſto è colui ch' aſpetta la mercè d'altrui.
L'auaro inanzi ch' egli ſcõdeſſe il Teſoro, perſe ſe medeſimo. Sent.
Tanto gode l'auaro hauendo nulla, quanto hauendo ogni coſa.
I danari non ſtatiano l'auaro, ma gli fanno hauere più ſete di quelli.
L'huomo virtuoſo ama più d'eſſere, che d'eſſer tenuto.
La ſpada de' triſti non taglia, ma il credito de' buoni amazza l'huomo.
Chi ſi becca il ceruello in vn modo, chi in vn altro.
S'io trouaſſi l'inimico à dormire, non gli torcerei vn pelo.
Vn pazzo ne fa cento.

Il scriuitor isciocco suol esser spesse volte nel rubare astuto.

I bnoni costumi si debbono honorare non meno ch' i capei canuti.

*Bemyreth. *L'amore* infanga il giouane, & il vecchio* annega.*

*Drouneth. *Non desideri mai nissuno d'esser il primo à portar cattiua nouella.*

Quel che tu vuoi donare vna volta, non lo prometter due.

Non sa donare chi tarda à dare.

La legge poche volte resiste ál Oro.

*Breaketh in peeces. *Il martell d'argento* spezza le porte di ferro.*

A far bene le facende, bisogna ben pensare, meglio consigliare, ottimamente deliberare, & perfettamente fare.

Il pouero s'affattica in cercar quello che gli manca, il ricco in conseruar quello ch' egl' ha, & il virtuoso nel domandar quel' che gli bisogna.

*A greene goose. *Ei fu buon* Papero, & cattiua ocha:* cio è fu miglior massaio in giouentù, che in vecchiezza, meglio comportana la pouertà che la ricchezza.

Virtù è, fuggir il vitio.

Chi non fa le pazzie in giouentù le fa poi in vecchiezza.

L'oro s'esperimenta col fuoco, con il martello si pruoua l'argento, & con l'adoperare si conoscono gl' huomini.

*thatkreakes *La più cattiua Ruota del carro è quella che* cigoli.*

Chi cerca i fatti d'altri non puo esser buono.

Sent. *Ogni ignorante è cattiuo.*

L'arbor buono fa buon frutto.

*Pawe. *Tanto và là gatta ál Lardo, che vi lascia la* zampa.*

*Cawderne. *La padella dice al* Paiuolo, fatti in la che tu mi tingi:* si puo vsar questo Prouerbio, per rassar i maledicenti.

Ama è serai amato.

Sent. di Platone. *Amore è il vero prezzo con che si compra l'Amore.*

Ogn' vn s'il becca: si dice propriamente de' poeti.

*Steele. *Tutto* l'acciaio ch' egli hà adosso non potrebbe fare vna punta d'vn ago.*

Non

Non si puo trar la * *ranocchia dal* * *Pantano.* * Frogge.
Chi laua il capo al Asino perde il * *ranno, el' sapone.* *Myre.
Tal merito ha, chi ingrato serue. * Lee.
Di buon seme mal frutto.
Il sapere há vn piede in terra & vno in Naue, Perche Signoreggia l'acqua & la terra.
Tu hai fatto d'vna lanza vn * *fuso. cio è pensando d'esser Gigante nel sapere, ti sei mostrato vn Pigmeo.* *Spindle.
Impacciati co' fanti,
Et lascia stare i Santi.
Tu sei fatto come la * *Castagna,* * A chesnut.
Bella di fuori, & dentro è la * *magagna.*
Si vuol andar col pie del piombo. *. A magott.
Non ti conosco, se non ti maneggio.
Duro con duro non fece mai buon Muro.
Non si può distendersi, che quanto è lungo il * *linzuolo.* * Sheete.
Chi ha moglie ha pena & doglie: s'intende della cattiua.
Egli ha tolto vn * *sonaglio per vn* * *anguinaia.* * A hawkes bell.
Chi non può battere il cauallo, batte la sella.
Io leuai la lepre vn' altro la prese. * Byle.
Chi fa la roba non la gode.
Nido fatto * *gazza morta.* * A birde called a Pye.
* *L'huomo honora il luogo, & non il luogo l'huomo.*
Le parole son femine, & i fatti son maschi.
Predica il Vangelo ad altri, & egli non crede nulla. *Detto di Cicerone.
Costui sene và alla Carlona: cio è alla libera.
Fà come il * *Papagallo, che non leua mai il piede, se non ha prima appiccato il* * *becco*: cio è non scriue ne serue se non sia prima premiato. *A popiniaye * Bill.
Andò aggirando vn pezzo, come mosca senza capo.
Fa come le capre che saltan tutte doue ne salta vna.
Buone parole, & cattiui fatti ingannano i sauij & i matti.
Ciascun Molino resta di molinare, mancando l'acqua.

* A Thorne. *Vuol fare d'vn * Pruno vn * Melarancio.*
* An Orége. *La campana ſuona per altri, & non per ſe.*
Fa come la candela: è buono à gli altri & à ſe mediſſimo fa
Egli è meglio vn tieni tieni, che cẽto piglia piglia. (danno.
* A Crabbe. *Il ſauio ben ſpeſſo caua'l * Grancio dalla * buca con la mano*
* A Hole. *Vuol pigliar la Lepre con il carro. (d'altri.*
Egli è ſauio dopo il fatto.
Sent. *Nõ per paſſar il tẽpo ma per acquiſtar tẽpo ſi leggono i libri.*
Più toſto ſi dè guardare dell' inuidia del Amico, che dall' inſidie del nimico.
Non conoſce la pace, & non la ſtima,
Chi non hà prouato la guerra prima.
Il cane abbaia, doue ſi paſce.
Ogni cane vuol piſciar al muro.
Ogni triſto cane mena la coda.
Il far il letto al cane è gran fatica.
La fiamma è poco lontana dal fumo.
Nelle guerre d'Amore chi fugge, vince.
Lo faremo credere ancho à San Thomaſo.
Quando l'oro parla, la lingua non ha forza alcuna.
Chi hà Amore in ſeno, ha ſempre le ſprone al fianco.
Chi ſcampa d'vn punto ne ſcifa mille.
Da vn lato hò il precipitio, & dall altro i lupi.
Si vuol amar amico col ſuo difetto.
Dire villania al ſurdo, & ſcolparſi ſopra la fortuna, ſono coſe d'huomini dappoco.
E più facil coſa tener vn carbone ardente, che vna ſecreta parola in bocca.
Il perder fá mal ſangue: Giocar & perder lo ſá far ogni vno.
La moſcha ha la ſua colera, & non è ſi picciol pelo che non habbia la ſua ombra.
Non biſogna ſtuzzicare, quando fuma il naſo del orſo.
Ogni mal freſco ageuolmẽte ſi leua.

Non.

Non è buona madre quella, che fá il figliuolo, & non hà poi latte di poterlo nutrire.

E meglio perdere dicendo il vero, che vincer con le bugie.

Non può il vitello, & vuol che porti il bue.

Costui vuol abbracciar l'ombra, & pigliar il vẽto con le reti.

Fà come il gallo, che canta bene, ma cresspa male: cio è ha buone parole ma cattiui fatti.

*Colui và in *zoccoli per l'asciuto:* cio è si dà fastidio senza cagione. * Slippers.

Chi ben dona, caro vende, se villan non è ch' il prende.

L'huomo é dio al huomo, & Lupo.

Non bisogna per gli vccelli restar di seminare il grano.

*Ogni * scuffia lorda serue per la notte.* *Euery fowle coyfe.

Non si crede al bugiardo, anco che giuri.

Ben si crede al verace, anchor che menta.

Più scende, chi più sale.

A sciascuno passo nasce vn pensier nuouo.

Il serpente tra fiori, & herbe giace.

E tempo à cenare à i ricchi quando vogliono, & à i poueri (quando possono.
La gola non ha orecchie.

La Salimanda non è offesa dal fuoco.

Il medico è grasso, e'l religioso è magro.

Io chi sono di cera al fuoco torno.

L'aquila non genera colombe.

Vn tacer à tempo auanza ogni bel parlare.

Si vuol saper con i più, & parlar can i manco.

Merita ogni biasimo quel giouane che vuol parlar come vecchio, & quella donna che vuol parlare come huomo. Sent.

In giouenil fallire è men vergogna: dice il Poeta.

Tre sorte di persone odiose al mondo. vz. Il pouero superbo: Il ricco bugiardo: E'l vecchio stolto.

L'esser canuto è segno di tempo, ma non di sapere.

Doue è manco cuore, quiui è più lingua.

Tanto più manifestasi il peccato,
Quanto più il peccator é in alto stato.
Chi riceue beneficio per via di prieghe, lo compra caro.
Chi viue per altrui, é morto in se stesso.
Val più vn' vncia di fortuna, che cento pesi d'industria.
E molto meglio meritar vn honore che hauerlo.
Perdonando troppo à chi falla, si fa ingiuria à chi non falla. del Cortegiano.
E peggio non voler far bene, che non saperlo fare.
Sent. *La misura del hauere debb' esser il corpo del huomo: si come il piede é la misura della scarpa.*
La pace non armata é debole.
La diffidenza é la radice di sapienza.
Il magistrato fa manifesto il valor di chi l'essercita. del Guicciardini.
Chi si contenta, gode.
Chi fa la casa in piazza vn dice ch' ella è alta, & l'altro ch' ella é bassa.
La verità si può piegare, ma rompere non giamai.
Senza oro & argento non s'entra dentro.
Ira senza forza é cosa vana.
Ad amor palese rare volte é cõceduto felice fine. del Bocca.
Tra felici, & infelici nel mezzo della lor vita non v' é differenza alcuna.
Donna basciata, & mezzo guadagnata.
Sola la miseria é senza inuidia nelle cose presenti.
Per vna percossa non cadde mai arbore.
Le puttane sono come il carbone, che, ò coce, ò tinge.
Chi vuol esser ricco ageuolmente, hòr sia pouero di desiderij. disse Cleante.
*Haie. *Geese. *Non é più tempo à dar * fieno à * oche.*
La vita fugge, & non s'arresta vn' hora,
Et la morte vien dietro à gran giornate.
La vita il fine, e'l di loda la sera.

Trotto.

Trotto d'Asino dura poco.
Vn fior non fá Primauera.
Chi dona al indegno, due volte perde.
Non é bel quel ch' é bello,
Ma bello é quel che piace.
Chi dà tosto dà due volte.
Al Bugiardo non é creduto la verità.
Pensa & poi fa. Da & poi di.
Chi vno ne castiga cento ne minaccia. Detto di Seneca.
Sarebbe troppo per vn cauallo, & poco per vn carro.
Ogni vn chi sta male desidera ruina.
Egli ha fatto il suo de ruffola, * raffola.* * Thinges pilfered.
Dal detto àl fatto v' é vn gran tratto.
Ogni simile appetisce il suo simile.
Se tu vuoi conoscer vno, fallo parlare.
*Ogni * granata nuoua spazza ben la casa.* * Broome or beesome.
Io mi sono alleuato la serpe in seno.
La discretione é la madre delle virtù.
Chi non sa fare i fatti suoi, peggio fá quei d'altri.
L'auaro non fa mai miglior opera, che quando tira le calze.
Costui mi riesce meglio à pane ch' à farina.
Fá come il can pauroso, che tira la coda frale gambe.
Non crede al santo se non fá miracolo.
*Egli há troppo buon vino á sicattiua * botte.* * A Butte, or hoggeshead.
Se l'é rosa, la fiorira.
Quando la Pera é matura, conuien che la caggia.
Quando il villan é solo sopra il fico,
Non há parente alcun, ne buon amico.
Chi há fiel in bocca, non può sputar miele.
E difficilissimo andar á veder macinare, senza imbiancarsi (di farina.
Ogni vn chiama la gatta gatta.
Il pazzo sá meglio i fatti suoi, ch' il sauio quelli d'altri.
Gli adulatori si lasciano pigliare al boccone come pesce.

Non v'è maggior male che l'ignoranza.

La gola, il ſonno, & l'otioſe piume,
Hanno del mondo ogni virtù sbandita.

E bruttiſsima coſa tollerar vn huomo malitioſo che ponga la bocca in cielo.

Sempre dopo la gloria ne vien l'inuidia.

Dio voglia che quel oro non rieſca Orpello.

Tutt' il noſtro proceder non è altro ch' vn aggirarſi intorno, come vna * *farfalla intorno al lume.*

* A Gnatte.

Chi coſi vuol, coſi habbia.

Il gallo canta con buona voce, ma non reſta à * *raſpar con le vnghie.*

* Skrape.

Par ch' egli habbia queſta ventura di caſcar in piedi come le gatte.

Si và per più ſtrade à Roma.

Si tende vn * *laccio alle lepri, vna* * *ragna à gli Vccelli, vna Rete à peſci, & à gli huomini ſi tendono l'Inſidie.*

* A Snare.

Chi non può pigliar vccelli, mangi la * *ciuetta.*

* A fowlinge Nette.

Non ſi và alla fama ſott' il coltrone, ne co'l dormire ſu la coltrice, & chi dorme in queſto modo laſcia di ſe vn fumo in aria, & vna ſchiuma nell' acqua.

O bene ò male tutt' è fauа.

Chi nõ ſa adulare nõ ſa conuerſare: ma ſi dice meglio che.

* An Owle.

L'adulatore é amico nel conuerſare con parole & inimico nel animo co' fatti.

Vi corre ancor vn altro Prouerbio più volgare che lodeuole che.

Chi non ſa diſſimulare non ſa viuere.

La fortuna non ſá ſedere: Colui è degno d'ogni male, che della ſua fortuna ſi vergogna. Dicono gli ignoranti ventura Dio, poco ſenno baſta: Et vorrei buona Fortuna, la ſapienza chi la vuol la tolga: Chi non ha ventura non vadi à peſcare.

Tanto è del auaro quel che poſſiede, quanto quel che non poſſiede.

Sempre piouе, quando io fò bucato.

Come iò vò in Chieſa, mi cade il Campanile in capo.

Amico fin ál Altare.

Anche gli ſtolti conoſcono la coſa poi ch' ella è fatta.

Gli huomini grandi hanno à morire in piedi.

Il Romano vince ſedendo.

Egli hà fatto il figliuol Prodigo.

Egli è venuto ſenza la veſte nuptiale.

Non ſi cognoſce Errore, la doue regna Amore.

Chi vuol ſaluar honore, ſdegno in fronte, & fuoco in cuore.

Doue non è la ſperanza del bene, non è la paura del male.

Il pianger i morti nõ rileua, & la vendetta sfoga l'odio aſſai.

Se il lagrimar ne medicaſſe il male,
Et piangendo il dolor finiſſe,
Per le lagrime ogni vn darebbe l'oro.

Detto d'Homero diuentato Prouerbio.

Prouerbi tratti dalle Hiſtorie.

Prouerbi cauati da' ſacri libri.

Prouerbi fatti per vna Getildõnna Saneſe.

Chi oſſerua queſte tre coſe non haurà mai conteſa aucuna.

Cedere al maggiore, perſuadere con modeſtia al minore, & conſentire al vguale.

Ad amor paleſe rare volte ò non mai è conceduto felice fine.

Fauciulla à tempo non maritata, ſpeſſo ſi marita ſuerginata.

Del Boccacio.

Tien la fortuna mentre che tu l'hai,
Che ſi ti eſce di man mai più l'haurai.

La Zingara ad altrui la ſorte dice,
Et la ſua non conoſce l'infelice.

Aſpettare, & non venire, ſeruire & non aggradire,
Star in letto & non dormire, ſono tre coſe da morire.

Il miſer ſuole dar facil credenza à quel che vuole.

Sempre che l'inimico è più poſſente,
Più chi perde accettabile ha la ſcuſa.

Ambaſciator pena non porta.

Del Arioſto. *L'huomo nè per ſtar, nè per fuggire,*
Al ſuo fiſſo deſtin può contradire.
Perch' il porro ha il capo bianco, la coda è verde.
Le coſe quantunque molto piacciono, hauendone ſoperchia copia rincreſcono.
Ogn' vn corre à far legna,
Del Arioſto. *Al arbore, ch' il vento in terra getta.*
Del Corte-giano. *La facilità non impediſce l'elegantia.*
La compagnia nel male ſuol allegierir il male.
I giouani hanno copia di tempo, i vecchi n'han careſtia.
Ama, & ſarai amato.
*Di Platone. * L'amar altrui è il vero prezzo con che ſi compra Amore.*
I diauoli non ſono ſi negri come ſi depingono.
L'arbore che di continuo ſi trapianta non fà mai frutto.
Vfficio pregato è mezzo pagato.
Di nouello ogni coſa è bella.
Milano la grande, Venetia la ricca, Genoua la ſuperba, Fiorenza la bella, Napoli la gentile.
Prouerbio Napolitano. *Balſant di quatro, ò vendre, ò barratre: Balſant di tre canal di Re: Balſant d'vno, non dar anniſſuno,*
Di tre coſe il Fiorentino ne fa vna frulla,
A Dio, mi raccommando, vuoi tu nulla.
Del Petrarcha. *Piaga antiueduta aſſai men duole.*
E meglio hauer vn buon porco, ch' vna bella toſa.
Non ſtuzzicar il can che dorme.
Dall' vnghie ſi conoſce il Leone.
Chi muore in campo, muore in letto d'honore.
Non ſi ponno coglier le roſe ſenza punger le mani.

Motti brieui ch' hanno del Prouerbio.

* The forename vſed to be giuen to a Nunne. *Coſtui ha del ſale in zucca:* cio è egl' è molto ingenioſo.
*Donna * monna Zucca al vento:* cio è di poco ceruello.
Piaccia a Dio che la mia Zucca mandi fuori il ſuo ſeme.

*Io caualco alla * ſtradiotta, pochi arneſi mi fanno.* *A light horſe man.
Ha tanti libri di lettere in capo ch' vn Aſino ne ſarebbe ca-
La tua opera anderà in monte. (rico.
*Ma vegniamo a meza lama: Gli dette vna buona * picchia-*
*ta: Saltò di * Palo in * fraſca.* *Knoke. *Stake. *A bough of a tree.
Gli ho dato con la sferza vn buon cauallo.
Ho ſerbato vn colpo maeſtro.
*I poueri * capeſſoni han fatto il pane.* *Great heddes.
Egl' ha poſto il tetto. Succia ſu quello.
*Dice le coſe ſi alte che non ſi puo pigliar la * mira.* *The ſight.
De gli incorrigibili ſi dè mandar le radice al ſole.
Se voi vi laſciate l'oſſa, voſtro danno: La malitia ha fatte
profondiſſime radici: Sò che tu l'hai hauuta buona á ca-
*pello: Gli ignoranti ſono pur creſciuti ſenza * inaffarli.* *To water
Come ha tocco dne volte in capo di meſſer Eccellente, egli
*gonfia, come vna * botta. Si vantaua d'amazzar l'aria:* *A Toade.
Star non ſi può a petto con lui: Dar la ſtretta ad vno.
Hebbe nome mezzo forfante, mezzo mariuolo, il reſte poi
era tutto poltrone.
Vn certo mercantuzzo di ſtringhe: Vn Aſinaccio da baſtone:
Vn beſtionacchio ſperticato da venderlo à canne come i
campi, ò à farui preſente á vn lungo remo: Vn Aſinac-
cio pezzo d'huomo: Vn beſtiuolo da poco ceruello.
Lo darà il Boia bello, & fritto al diauolo: Lo dò alle forche:
Mi ritirai con queſto cocomero nel capo alla villa.
S'è cauata la maſchera.
Non penſate ch' io vccelli á preſenti: Vn huomo alquanto
di ſale. Heueua il piede in due ſtaffe: cio è ſi poteua
ò bene ò male interpretar i fatti ò i detti ſuoi.
Gl' hauete tolto quello á torto, che non gli potete rendere
á ragione, cio è la vita: *Chi così vuol, così habbia:*
*Io ti darò tanti, & tanti, ch' io ti caueró il * ruzzo del capo.* *Skoffinge, or ieſtinge.
Non me ne ſo né grado, né gratia.

Pare che quella cosa cerchi il suo centro.
Poi alla fine sono iti à monte con gli altri.
Gl' é terreno da piantar carotte: Ha l'ali più grandi ch' il nido: Più su sta mona Luna: Dà del buon per la pace: Hà la fede Greca, cio è egl' è disleale: *Dorme con gli occhi aperti: A lui si cangiò il pelo: Che si dè far dunque? Stringer le spalle: Dare il* * *crollo alla bilancia: Colui fù il primo che ruppe il ghiaccio: Gli s' è portato il cappello rosso*, cio è ha hauuto la buona nuoua: *Ha vnto le mani al giudice: Ha cattiui vicini: M' ha dato à credere* * *lucciole per lanterne: Costui braua à credenza: Ho dato nello scartato: Há preso vn granchio: ha mangiato vn' osso: voi empiete la valigia come vn zoccolante* * *à scrocco. Dormite al par d'el piumaccio: Ei suda di bel Gennaio: Hà pisciato in più neue: Io ho reso l'arme à San Giorgio: Si messe in dozzena con le stringhe rotte. Sono saui à credenza, & matti á contanti. Di tal moneta l'hauete pagato, quali erano state le derrate vendute. Tu che non hai ancora rasciuti gl' occhi. Egli haueua á buona* * *cauiglia legato l'Asino: A madonna poco fila gli si tringeuano i* * *cintolini. Costei sente del scemo. E terreno da' ferri miei.* Star con le Muse in Parnaso, fare fascio d'ogni herba.

Ouerwaight, or the shaking.

* Gloowe wormes.

* Without paying any thing.

* A ringe in a wall.
The garters.

Amici di proferta assai si truoua
Ancor chi stanno con la borsa aperta,
Quando si vien al fatto della pruoua,
Borsa serrata, amici non si truoua.
Chi dá tosto, dá due volte.
La gratia presta si radoppia, & la tarda suanisce.
Le gratie non aspettate, soglion esser più grate.
Ma non si può sforzare il Popone.
In fine in fine i guai col pane sono buoni, & ogni cosa hà il suo rimedio, fuor che la morte.

La morte anchora dá minor pena, che l'indugio della morte.
E molto meglio tosto morire, che viuendo languire.
La morte di se stessa non è misera, ma la via che conduce álla morte è misera.
E meglio ritornar in dietrò, che andar errando inanzi.
Meglio è goderſi il poco, ch' il bramar assai con trauaglio.
L'huomo risoluto non depende dalle cose a venire: l'aspetta, si bene: & gode (il meglio ch' egli può) le cose presenti: Del Autore.

Se non contento, almen risoluto.

C. M.

T. V.